

2, 8, 25. ~~1556~~
VINDICATION

OF

The Doctrine contained in Pope
Benedict xii. his Bull, and in the Ge-
neral Council of *Florence*, under *Eugenius*
the iii. concerning the state of departed
SOULS.

In answer to a certain Letter, Printed and
published against it, by an unknown Author,
under this Title *A Letter in Answer to the*
late Dispensers of Pope Benedict xii. his
Bull, &c.

Wherein, the Progress of Master *Whites* lately
minted Purgatory is laid open, and its Grounds exa-
mined; And (in order to a further discovery) a
Prospect given to the Reader, of this new School,
it's Method, it's Design, to evacuate Christian Faith,
and to establish a new Philosophical, or a pretended
demonstrative Religion.

Psal. 118. 85.

The unjust have told me fables, &c.

Coloff. 2. 8.

Beware lest any man seduce you by vain Philosophy, &c.

By S. W.

A Roman Catholick,

Printed at Paris: 1656.

THE DOCTRINE CONTAINED IN THIS
TREATISE, AND IN THE
APPENDIX, IS THE DOCTRINE OF THE
GOSPEL OF THE KINGDOM OF GOD

AS TAUGHT BY JESUS CHRIST
AND HIS APOSTLES, AND
AS TAUGHT BY THE
FATHERS OF THE CHURCH

AND THE REFORMERS OF THE SIXTEENTH
CENTURY, AND AS TAUGHT
BY THE GREAT DIVINES OF THE
SEVENTEENTH AND EIGHTEENTH
CENTURIES, AND AS TAUGHT
BY THE GREAT DIVINES OF THE
NINETEENTH CENTURY

AND AS TAUGHT BY THE
GREAT DIVINES OF THE
PRESENT CENTURY, AND AS
TAUGHT BY THE GREAT DIVINES
OF THE FUTURE CENTURY

BY J. W. W.
OF THE CHURCH OF
THE FUTURE CENTURY
AND AS TAUGHT BY THE
GREAT DIVINES OF THE
PRESENT CENTURY

TO THE
UNKNOWN AUTHOR
OF THIS
LETTER,

*In Answer to the late Dis-
pensers of Pope BENEDICT
his Bull, &c.*

SIR,

Sect. I.



Gratefully Acknowledge
my Obligations, for the
good will, you shew to In-
struct me. The perusal
of this Bull and Council had long since fer-
led a full belief in my soul: That the Pur-
gation of separated Souls might be Completed
before Re-union with their Bodies and the
General day of Judgment. So that, in truth,
I was not a little surprised by your book. It
was my misfortune it fell into my hands, just

then, when our expectations were at the height of those troubles, which afterwards succeeded in our Nation, and which have ever since much diverted me from things of this nature, whilst in such nicities, as you now have brought the question too, our understandings ought to be perfectly calm. And this I hope will plead for the delay that I have not presented you sooner with these Reflections on your book (which I designed long agoe) if my other occasions had not interposed themselves. I found not that satisfaction I earnestly wished for in your *Letter*; your *Objections* seemed not manly, your *Answers* not home; you will pardon me then if I mind you of my *Exceptions* against both: which I shall endeavour to do with that just moderation that befits Brethren. I cannot altogether approve of harshness in writing, even against the professed adversaries of our holy Faith. It was not unhappily said by one of them, as I remember, *That writing of Controversies ought to carry as much sweetness as Love-Letters*, and that the other rudeness served but to chase away the game. And since you have administred to me a just occasion to reprehend this in your *Letter*, I shall be wary not to be justly taxable my self, both to yours and your *Masters person*,
Master

Master White (whom you have now introduced into the scene) I bear as much respect, as any one whosoever, upon so slight an acquaintance: It is not the *Doctor*, but the *Doctrine*, I combat. I cannot digest their boldness, who usurp the Authority of the supreme tribunal, to brand any opinion with the title of *Heresie*, whilst the *Church* hath not done it to their hands: much less can I endure, that the *Author* himself should be stigmatized with the infamous character of an *Heretick*. And though in this present controversy, I am fully convinced, that this modern systeme of Purgatory stands condemned, both by this Bull of *Benedict* the 12th. and the *Florentin Council*, and that of *Trent*, and by consequence is *Heretical*: yet I am very willing to believe, those who sustain it, do not see its condemnation. And yet I think it will appear that the *Author* of it, and those Scholars who are now able proficients in his school are armed, even against the Authority it self. This misfortune I regret, that I know not how to address myself to you, but in print: and since things which pass the press, are not confined to one or few mens view, but exposed to many eyes and censures, I am necessitated to satisfy even vulgar readers; who certainly, though perhaps now acquainted with

the controverſie it ſelf, never yet diſcovered the ſource and fountain of this new molded Purgatory. And to the end I may do ſo, I ſhall in the very introduction to my diſcourſe lay open to my readers eye, the firſt grounds and riſe, and the afterwards continued progreſs, of this your new doctrine: Nor could I otherwiſe acquit my ſelf of it, with juſt ſatisfaction to other readers, whiſt if I had ſpoken only in manuſcript to you, (*who are now raiſed (as you ſay) above your pitch and enabled to give any one ſatisfaction that is not before hand reſolved to receive none, by conſerring with thoſe ſolid men, who are acquainted with every reſort of Maſter Whites doctrine*) my buſineſs had received a much quicker diſpatch.

For my Method, I hope, you will pardon me, if leaving whatſoever you have urged either againſt the Publiſhers (whom you are pleaſed to ſtyle *Diſpensers*) of this *Bull* and *Council*, or any thing elſe, not directly pertinent to our queſtion, to the latter end of my Diſcourſe. After your Doctrine laid open, and its grounds, and the Queſtion ſtated between us, I betake my ſelf at firſt to our buſineſs in hand about the *Bull* and *Council*. And for my Style, ſince we are now in a Controverſie much more proper for

for a *Divinity Lecture* then a *Rhetorical Declamation*, the strength of the Sense, rather than the quaintness of the Expression, will best besit the subject. This Preface will claim your pardon, if you consider it gives some light to what I hereafter say. But I will neither detain you, nor my Reader any longer, but fall to our work in hand.

Sett. 2. I have ~~learned~~ from a very Learned and Worthy Friend of mine, that he himself being present at a Conference between Master *White* and another eminent Scholar of our Nation, divers years before Master *White* appeared in Print: among other things then discoursed of, Master *White* advanced a *Phylosophical Position* which the other denied, as inconsistent with our holy faith of the Blessed Sacrament: to which Master *White* replied, *Let us find out the Truths in Phylosophy, and the Mysteries of our Faith will square well enough with them*: to which the other, *Nay, Sir, by your favour, let us in the first place presuppose the establisht verities of faith, and then square our Phylosophy to them.*

I have many times reflected, often conferred with others, of the different consequences, of those different methods, which these two great persons held in leading our un-

understandings to truth. I have often entertained myself with these thoughts, what a dangerous method Master *White* prescribed, and as now appears followed? what a *natural* and new *divinity* it would prove, which should be squared to those Philosophical truths, which our weak understandings should be able to establish, independent of *divine revelation*? And at last Master *White* hath brought forth this his issue, and made it publick to the world.

Sect. 3. It is not my design, in this our present discourse, to run through those many little books, which this Author hath given us on several occasions: And the rather because the authority of our supream Pastor, hath already taken notice of, and interposed his sharp, but justly deserved censures, against divers of them; and doubtless will proceed against the rest, according to their demerits. I shall then as to the present, concern myself only with this one controversie, of *the state of those souls which leave this life in the state of Grace; but so that they are not as yet fully purged*: and with those positions and grounds, on which this new molded Fabrick of Purgatory stands, unless some one Doctrine or other, of the *Author* of it, having a neer alliance with the business in hand

hand, so offer it self, that our discourse, and the Subject would be illustrated by it.

Seet. 4. And first as to the opinion it self, he thus delivers it of the middle State, (acc. 1.)

I acknowledg (sayes he) *in humane failings, a difference betwixt mortal, and venial; nor do I deny an imperfect remission of mortal impurities, but I place not this imperfection, in that the sin is totally cancelled, the pain only remaining; but in the change of an absolute, into a conditional affection, as it were instead of, I will, substituting, I will not; but Oh, that I lawfully might, &c. the affection or inclination he had to temporal good, is restrained, not extinguished, of mortal become venial, changed, not destroyed. Being therefore by the operation of death (as it were) new molded, and minted into a purely spiritual substance; he carries inseparably with him the matter of his torment; in like manner as he also doth, who takes leave of his body, with his affections only venially disordered; we do not then any where imagine a place filled with hellish dishes, by which the*

This is not well translated by T.W.

soul, as from an external tormentor, suffers a butchery; but we are in horreur of the strife and fury of innate affections, which is therefore proportioned to the sins, because springing from

from them, nor ever otherwise possible to be defaced, unless the soul by a new conjunction to the body, become passive or susceptible of contrary affections, &c.

These are his new apprehensions of the State of Souls in their separation, perfectly squared to those Philosophical grounds, he had long before layed, in his *Peripatetick Institutions*.

Sect. 5. Now as to the order in which this new fabrick of Purgatory, and indeed a whole new system of Philosophy and Divinity was made publick; it was (as I take it) this; after the Book of the immortality of the soul, fathered on Sir Kenelm Digby: Master White appeared himself on the Stage, under the name of Thomas the Englishman of the *Albi*, of the East Saxons, where, in a moderate volume intitled *Peripatetick Institutions*; to the mind of that most eminent man, and most excellent Philosopher, Sir Kenelm Digby, &c. He discovers the great mine of this *Philosophy*; here the subtleties of *Logick*, the secrets of *nature*, the hidden properties of *bodies*, both heaven and earth, are layed open; and not only that, but we are further led on

by an undissolvable chain of unavoidable consequences (as is pretended) to the abstract notions

See *Consilium*
Ambrosii.

tions of *metaphysicks*, to the clear understanding of separated souls, intelligences, even the existence and attributes of God himself. And *All* this (if the Reader hath faith enough to believe, for otherwise, I am confident, he will find but slender satisfaction,) by most clear and evident demonstrations, by a long chain of consequences, or a series of *Patets, Fits, sequiturs, clarum ests, consequens ests, confectum ests*, and the like.

The Foundations thus laid, conformable to this incomparable (and I think incomprehensible) Peece, for never Daughter was liker her Mother, issued out some time after his Divinity, under this Title, *Institutiones Sacrae*, built (as he professes) *in, or on (Inedificata)* his former *Peripatetick Institutions*. This now containing a perfect Sum or Model of his *Divinity*, as that had formerly done of his *Phylosophy*. And certainly, happy it was, the *Author* divided them to our hands, and gave us them in several Volumes, and under several titles; for else it had been impossible to know, where the first ended, or the second began: this being so perfectly squared to that, that in the very entry to his Divinity, he banisheth the

the ² Notion of *Supernaturalit*y (though not the word) out of his School; the whole design of his new Theology being (now in the third age of the Church) to evacuate Christian Faith, and out of his Philosophical grounds, to mould us up a new demonstrative Religion, for nothing is upon any other grounds admitted into this new *Theological School*, of which I give my Reader a full Account, *Sett.* 23, 24. &c.

Sett. 6. In his Peripatetick Institutions then or Philosophy, 5 book, *lesson* 1. he lays the foundations of his future Purgatory, or the state of Souls in separation, and having in the first place laboured to evince, That Rational Souls, such as those of men are, may *exist* or *be* without their Bodies. He delivers that notion (which he desires to imprint in us) of a separated Soul, in these words, *nu.* 9, 10, 11. *Now he who desires to frame to himself, in some sort, a notion of a separated Soul, let him ponder with himself*

² See *ratio operis*. Scito Deum naturæ esse author. m. &c. Know God is the Author of Nature, and that he perfects and elevates it by supernatural things; not that he shewrs into our souls a series of things of a different or unlike order or nature: Reason is Nature to us, and the perfection of Reason is demonstration. Do not then despair of demonstration from God.

that Object which corresponds to the word, Man or Animal, as such: which when he shall see Abstracts from Place and Time, and is a substance by the only necessity of the terms: let him conceive the like of a separated soul. Then let him attentively consider some self evident and most Natural Proposition, in which, when he shall have Contemplated, That the Object is in the Soul, with its proper existence, and, as it were, by it: let him think a separated Soul is a Substance, that is, all other things by the very Connexion of Existencies. Lastly, when in bodies he shall observe, that motion proceeds from the quality of the mover, and a certain impulse, and that this impulse is derived again from another impulse, and so even up to that which is first moved and beyond. Let him imagine the soul is a kind of Principle, of such impulse, whatsoever thing that must be. And so he holds on, num. 12. What is said of the substance of the soul, undoubtedly must be understood too, of its proper accidents: for since they depend onely on the soul, (being something of it, nay even the very soul it self,) and it would be more imperfect without them; they must run the same fortune with it, unless some special reason interpose. Out of which he deduces immediately num. 13. Whatso-
ever

over things then were in the man according
 his soul, at the instant of his death, remain
 inseparably in the state of separation. Where-
 fore all his resolutions or judgments, whether
 speculative or practical, shall remain in it.
 Out of which he deduces in the same Book,
 less. 4. num. 1. And because the affections in
 the soul, are nothing else but judgements, upon
 which operation does, or is apt to follow, &c.
 it comes to pass, that our affections to acquaint-
 ance and friends, and the rest we cultivated in
 this life, shall remain in the future. And
 more fully in the same place, num. 2. The
 affections shall remain, and that in the same
 proportion they were during life. Out of which
 he concludes there, num. 3. Those who have
 given themselves up wholly to corporal plea-
 sures, will be affected with a vast grief, through
 the impossibility of those pleasures there; that
 is, because corporal pleasures cannot now be
 enjoyed by the soul, in her state of separation.
 This is the essence, the substance of his *Pur-
 gatory*; this is his whole chain, or deduction
 of it, this is the grief he admits in separated
 souls, for accusing them of ignorance, who
 conceive fire, or any other material or external
 agent hath power to afflict them in that state;
 he conceives them sufferers from these re-
 maining affections to corporal pleasures,
 which

which therefore torment the souls, because they now are in a state, where these pleasures are impossible to be enjoyed.

Self. 7. Now as to the measure or duration of separated souls, and the continuation of that state, till the day of judgment; the foundations are laid in the same Book: *leſs. 3. num. 5.* Again (ſayes he) it is plain, that a separated ſoul in another manner excels place and time, then in the body; ſince in that it only abſtracts from them, but out of that, it comprehends them. For this univerſal and actual knowledge, places all place, and all time within the ſoul, ſo that it can act in every place at once, and together (as far as concerns this reſpect,) and provide for all time, wherefore it is in a manner a maker and governor of time and place; out of which he deduces fully of the middle ſtate, *acc. 12.* in ſpiritual acts whether they bring happineſs or miſery; there is no proportion to time, ſo as to make pain, which laſts longer, to be greater; or that which ends ſooner, to be leſs: for theſe are the properties of corporal things, &c. Every act of a pure ſpirit reflected on it ſelf, being of its own nature, out of the reach of time, is not ſubject thereto, but greater then the whole extension of time, &c. And in the next *Self.* more fully. If to a thing (that is a ſeparated

rated soul) which coexists to a longer part of time, nothing be thereby added; or to a thing which coexists to a shorter part of time, nothing be thereby diminished, there can be no reason why duration should represent, either more or less grievous in these respective cases, &c. So that whatsoever grief of a separated soul is by the quality and force of its essence greater, the same, let its Co-existence to time, be what it will, must be more vehement, and that which is less, less intense, nothing being gained or lost by the perpetuating, or shortning of the motions of the Sun, or other celestial bodies, &c. And from this ground in the same book, account. 22. he concludes, *Whatsoever time intervenes betwixt it* (that is the prayer now poured out for a departed soul, or death) *and the resurrection of the world;* (that is the day of general judgment) *is to departed souls, but as one moment.*

SECT. 8. And further, as to the Immutability of that state of separation, and the unchangeableness of the acts of Souls now severed from their Bodies, his grounds are laid down in the afore-cited *Peripatetick Institutions*, book 5. less. 4. num. 6, 7, 8. Moreover (says he) out of what hath been said is deduced, That in the state of separation, no variety can happen to Souls from any body

body, or the change of Bodies: for since a change passes not from any body into the soul, but through the Identification of the soul with its own body; and this Identification ceaseth by the state of separation: it follows, that no action nor mutation can be derived from any Body to the Soul. Nor has the Soul, of it self, a principle of changes in it self: not from hence only, because an indivisible cannot act on it self, but also, because since a mutation of the Soul cannot be any other, then either according to the Understanding, or according to the Will. But the Understanding is supposed to know all things together and for ever; whence by the course of Nature, there is no room left either for Ignorance, or new Science: And the Will is either not distinct from the Understanding, or at least is adequately governed in the state of separation; it follows, that naturally no mutation can happen to a separated soul from within, or caused by it self. Nor yet from any other Spirit without the Interposition of the Body: for since all Spirits are indivisible, their operations too will be such; but an indivisible effect, supposing all the causes of necessity exists in the same instant: wherefore if any thing be to be done between Spirits; tis all in one instant so done and perfected, that afterwards

an other action cannot be begun: for if it begin, either the causes were before adequately put; or not; if they were, the effect was put; if they were not, some of the causes is changed, that it may now begin to act, and not this, but the former is the first mutation; whereof it is to be urged, whether the causes were put before?

These are the eternal truths (as they would perswade us) the unshakable foundations of Philosophy, on which this whole new Fabrick of Purgatory stands: and I have been the more careful to deliver them fully to my reader, (even in this beginning of my discourse.) that he may with one cast of his eye see, on what firm foundations, this new school hath abandoned the hitherto received faith of our holy mother the Church; and now dares pronounce, That what she hath hitherto taught us, proceeded but out of ignorance of the nature of separated substances. *Of the Midd. State. (Acc. 17.)*

SECT. 9. But because Master White, the Author of this new Purgatory and our faithless demonstration Religion, was sufficiently conscious to himself, that these novelties would call upon the vigilancy and care of the Shepherds of Christs flock, he stood ready prepared to receive their encounter: And no sooner had the late Bishop of Calcedon, his then

then superior, admonished him of this, and
 other his new Doctrines, in this new preten-
 ded *Demonstrative Theology*; but in defence
 of his new molded *Purgatory*, issued out his
 premeditated (as it seems) book, *Of the
 Middle State of Souls*, directed to the same
 Bishop; which book, if it had remained in
 the *Authors* obscure and mysterious *Dialect*
 (which he, above all modern Writers, seems
 to affect; and reason enough he hath to come
Masqueraded into the world, and to involve
 himself) had layed deservedly neglected:
 But it having been, by the indiscreet care of
 some one of his *Proselytes*, put into an Eng-
 lish dress, and exposed to the weak capacities
 even of *Vulgar Readers*, lest this new erro-
 neous Doctrine contained in it, might spread
 among those, whose infirmity betrayed them
 to be the easiest misled; for them was pub-
 lished this our *Bull* of *Pope Benedict* the xii.
 and as much of the *Florentin Council*
 as seemed necessary and sufficient, to
 warn their souls against the attempts of this
novelty; by some Pious and Vigilant *Shep-
 herds*, to whom the care of their souls was
 committed. Which *Bull* and part of the
Council, because it may not have fallen into
 my Readers hands, I give it him again at the
 latter end of my *Discourse*; [*Letter A*]

This, Sir, was the true ground of putting forth that little Volume, nor had the *Publishers* any regard at all (as you tell us *pag.* 7. and 8.) to *The Letter of Vindication*; or as you now style it, *Challenge*, of which certainly not *Master White* himself, but some Scholar of his (and he but a slender Proficient in his Masters Doctrine) was Author. And truly the likeness of its style, with that of this your *Letter*, and the Authors still fancying himself inspired with the genius of *Montaigne*, the fained Writer of the late *Provincial Letters* (as children by reading Romances, fancy themselves to be *Knight Errants*, *Don Quixotes*), would perswade me they both came out of the same Shop. And besides that, the *Protestation* contained in the beginning of that *Challenge* (as I heard well observed) would be subscribed by all the *Protestant Divines* of the *Church of England*; It is not consequent (if *Master White* remains still himself) that now he should proclaim, *That if any thing expressly repugnant to any Doctrine of his, be found in any Decree of Councils or Popes, he is contented to be esteemed to have lost the Cause*: who had so lowdly, before the publication of this book, in his other writings, disclaimed and disowned the authority of both *Popes* and *Councils*, as we shall presently see, *Scit.* 17.

The

The *Publishers* supposed, the sole evidencing, that this new minted *Purgatory* stood condemned by that authority, to which he who resists, cannot remain a *Catholic*, would proove a sufficient defence to well meaning souls, against the assaults of this new *Doctrine*; nor had they any design to enter the lists of Disputation, against any persons whomsoever, as appears evidently in this, that they make no application of the *Doctrine*, of this *Bull* or *Council* to any particular *Doctrine*, of any particular *Writer*; but fairly and candidly deliver the words of both the *Pope* and *sacred Council*, in their *Original*, and our *vulgar Language*. And this indeed was abundantly sufficient for their design: There needed no Application of the *Churches affirmative*, to their *negative*, now sustained both in private discourses, and in *Print*; they needed not tell the Reader, that where one part of the contradiction stands *defined*, the other undoubtedly stands *condemned* by the same sentence; Children know that already.

Sett. 10. Who could justly suspect, that this innocent, this piously zealous proceeding, should beget an adversary in print? who could imagine that the care of the flock of *Christ* should now be accused of *unreasonableness*,

*blowes, of injustice, the Publishers accused of weakness, of ignorance, even of School-boyes Latine, of animosity, of an empty vanity to appear in print, in a little volume without any name, without any designed adversary, where there was nothing their own, but the pains to translate, and the charges to print? But so it was, those, whose consciences were their self-accusers, who saw with what satisfaction, that little Volume was received by pious persons, and how their new Doctrine of Purgatory stood pointed out to every mans eye, as condemned by that sacred authority, took fire. An O or an A shall be a sufficient subject to him, who watches an occasion to write. A *Puny Scholar* then of that School (for such an one he was, as will be rendered evident hereafter, and none of the ablest proficient) appears in the Field, armed with a strong zeal to his *Master's Doctrine*, and with contempt enough against the innocent *Publishers*; whom in the entry to his discourse, he proceeds to vilifie and undervalue; Persons surely who never wronged him, probably never saw him, till now never heard of him, and at this hour do not know him. But it is not to vindicate their persons, however injured and undervalued, or to make use of that right which*

nature

nature furnishes all men with, to repell an offered violence, by an equally violent resistance. For we have learnt a far other lesson in the *School of Grace*, then my *Adversary* hath in his new Masters, *Master Whites*: To render good for evil, to pardon and pray for those that injure us. But in the defence of our holy and dear Mother, the *Catholick Church*, and her never erring *Faith*, in the defence of these decrees of the *Pope*, and *saered Council*, that I undertake this quarrel; and I desire my Reader but to be unbiassed in this our present dispute, whether this Position, *That no Souls are delivered out of Purgatory, before the re-assumption of their bodies, and the general day of judgment*, stands not condemned by this present Bull of *Pope Benedict 12.* and the *Florentine Council*?

Seet. 11. And first, that the contradictory of this Position is the universally received Doctrine of the *Catholick Church*, appears most evidently in this, That all *Orthodox Writers* who have treated this subject, of the *state of separated souls*, since the Promulgation of the Bull aforesaid and Council, suppose it as a certain truth; and therefore no one of them any where sustain the contrary: Nor can the force of this evidence be weakened, by saying, That it is indeed the

universally received *opinion* of *Divines* only ; but not their *Faith* ; for besides what I shall hereafter say , in refutation of this answer ; those who are acquainted with the prying curiosity of the Schools , and with the strange variety of their apprehensions , know very well , that where any thing may lawfully be denied , their restless curiosity ceases not to call it to the Test , nor is it universally embraced as Truth ; and therefore it is *authority* only , and that *irrefragable* , which puts limits and bounds to their curious scrutiny , and the variety of their opinions.

But because my Adversary , having now
 (as he tells us) *conferred with those*
Page 3. *solid Persons, acquainted with every*
Reffort of Master Whites Do-
ctrine ; and as clear-sighted in those ages which
afford us these Authorities, as in that they live
in. With a strong youthful Confidence pro-
 claims : *That it is incomparably*
Page 11 *false, That the Question of Purga-*
tory was in the dazes of Benedict,
agitated and settled by this Bull of his. Or
 that the Council of *Florence*, ever
Page 31. intended or defined any such mat-
 ter. And with a clutter of four or
Page 12,
13, 14, five pages settles us a quite other
15, 16. Question and Controversie , as
 then

then disputed and determined, to wit: *whether perfect Charity be a sufficient disposition to beatify a soul?* And appeals to *Cheerubinus* his *Compendium* of this *Bull*; and tells us, That *all Learned Writers* agree. It will justly fall under our consideration: First, Whether this our present *Question* of *Purgatory* were not then intended and defined? And secondly, Whether this his new *Question* of *Charity*, was there disputed and settled by this our *Bull* and *Council*?

Sect. 12. And as to the first, If such an oversight could have hapned to a Person whose business it was to answer this very *Bull*, and of *all those solid and clear-sighted Persons, by conferring with whom he was now raised above his own pitch*: I should justly suspect, that neither he nor any one of them, had ever read this very *Bull*, about which we now dispute. For was it possible that a few great Letters, should so possess their eyes, and their great good affection to their new *Masters Doctrine*, so fill their hearts, that there was no room for any thing else of the whole *Context*? For the *Pope* himself in this *Bull* having in most plain and express words stated our very *Question* to their hands: how was it possible they should *All* over-look it? *There arose* (saith he) *a matter of question, not long since, in the*
time

time of John the xxii. our Predecessor of happy memory, between some Doctors of Divinity, concerning the vision of the souls of Just men after their death, in which nothing was to be purged, when they departed out of this world; or if there were, it was now totally purged: whether they see the Divine Essence, before the resurrection of their bodies, and the general Judgment? and also concerning other matters, &c. And yet in truth, to do him right, he did see this, and cites it, page 24. and yet hath the confidence to impute his quite different *Question* upon us. Now, Sir, if it were possible this should escape your consideration, yet since you appeal to *Cherubinus* his *Compendium* of this *Bull*, you ought at least to have read and considered him: and yet in truth I cannot believe it. For was it possible, that after *Cherubinus* too, agreeing perfectly with the *Pope*, had stated our *Question*, you should have the boldness to deny it, and obtrude your new fancied controversie of *Charity* upon us, and appeal to this very *Author*, whose words do most clearly and evidently condemn you? But having heard the *Pope*, I will satisfy my Reader, and let him hear *Flavins Cherubinus* in his own words.

Because (says he) there arose a question among the Divines and others, whether the souls
of

of Just men departed, in which there was nothing to be purged, or if there were, it was now purged, did see the Divine Essence before the resurrection of their bodies, and the general Judgment. §. 1. For the deciding of which question, John xxii. enjoined the Cardinals, Prelates and Divines, in a Publick Consistorie, That they should deliberately speak what they thought of it, when he should demand it; but being prevented by death could not perfect it: Now Benedict the xii. after a diligent examination and deliberation with the Cardinals of the Sacred Roman Church, and by their counsel clearly defines this question. §. 2. & seq. And another, concerning souls departed in mortal sin. §. 4. And commands, that it be proceeded against such as pertinaciously hold, or assert the contrary, as against Hereticks. §. 5. And hereunto he adds a penal Sanction.

This is the whole Compendium of Cherubinus, who directly with the Pope states our present Question, and delivers us, that it stands defined. And yet against this evidence to which you your self appeal, you have the confidence to tell us, The sole and only Question was: Whether perfect Charity brings an immediate heaven?

Self. 13. Now, Sir, it is not possible for you to perswade an intelligen Reader, as you endeavor *page* 24) That there was one onely *Question* disputed and defined in that time. The *Pope* himself, and *Cherubinus* to whom you appeal, have in *terms* made two. First, *Concerning the souls of Just men, in which nothing remains to be purged, when they pass out of this life?* And secondly, *Of those souls in which something is to be purged.* And that there were more Questions then one determined by this self-same *Bull*, that very Title which you say, *page* 10. belongs to it, and stands printed at *Rome*, 1617. *A definition of certain Articles concerning the blessed vision of God, and the Beatitude and damnation of souls,* will clearly evince. Let my Reader consider the word *Articles*, the several states of souls, of which our holy *Faith* is here delivered; and I think he will rest satisfied, it was not one only question, much less your only question of *Charity*, which stands here defined to us. Nor will that *Criticisms*, that the *Pope* styles it *Questio*, a *Question*; and after him *Cherubinus*, at all avail you; for every one knows that where a question is stated of any Subject, which suffers divisions, and subdivisions, it comprehends in it all those several questions, which of every one of those

those divisions, and subdivisions may justly be made; and so it is in our very business, where the present question concerning the state of departed souls, extends to all the several conditions of souls, which departed this life. And that it was the *Popes* design, and full purpose, to deliver us what of all these we stand bound to believe, will appear evidently by his exact division and enumeration of the several conditions, in which souls depart from this their earthly habitation: Both of *Infants*, who after Baptism received, dye before the use of *freewill*: Of those who, coming to the use of Reason, after *Baptism* incur no blemish of sin: Of those who in the same supposition, have incurred the blemish of sin, and yet depart this life, having fully satisfied, by worthy fruits of penance: Of those who in the same supposition have incurred the blemish of sin, and have not made full satisfaction, but pass out of this life with a guilt of temporal punishment due in the next: And lastly, of those who depart this life in mortal sin, and enmity to God, of all which he here delivers our holy Faith; so unquestionable a truth it is, it was not one only, or your only single question of *Charity*, which stands here defined: And truly Sir, if your patience had held out, to
read

read but to the end of the second *Scholia* of this said *Cherubinus*, to whom you appeal, you would have found not only this one question of the souls of just men, who depart this life without any need of being purged in the next; or this other, of those souls which so leave their bodies with a guilt of punishment in the next life; but eight more questions answered and decided, even according to this *Cherubinus* his judgment, by this self same Bull of Pope Benedict the xii. For thus he concludes. *I give you to understand. that by this determination of Benedict the xii. heresies are condemned, which Eymericus in his Directory examines and relates.* In which *Cherubinus* was not at all mistaken; for so indeed it is: and since this *Eymericus* is an Author of that high esteem and deservedly, and his Book hath received so signal an approbation by Gregory the xiii. and is in deed, as well as in title, the *Directory of the Inquisitors*; let us hear what *Pegus* writes of him.

Eymericus (sayes he) [*A famous learned and holy man, who was appointed the general Inquisitor of the Kingdom of Aragon, in the year 1358. (which is only 22. years after the Promulgation of this Bull) from whence he was called to Avignon by Pope Gregory*

gory 11. and there being his Chaplain composed his excellent Directory] gathers ten Heresies condemned by this Extravagant ; and most truly admonishes, that so many Catholick verities, contrary to those Heresies, are thereby proved and established: The place at length, out of this so Authentick a Writer ; I give my Reader at the end of my discourse, [Letter B.] not to interrupt the continued thread of it ; for by it my Reader will easily observe, with what strong confidence the youthful Scholars of this modern School appear in print.

And if you had been pleased to peruse the continuation of *Baronius* his Ecclesiastical Annals by *Spondanus*, you would have rested satisfied in this our point ; for at the year 1333. he thus delivers the opinion of *Pope John the 22.* then disputed, which occasioned this Bull of *Benedict* his successor : For (says he) in that year 1333. (as *Villanius*, *Rebdorfius*, the continuator of *Nangius*, and others witness ;) *John the 22.* then Pope, began publicly to treat of what before he had conceived, concerning the beatifical vision of Souls : What not a few of the ancient, both Greek and Latine Fathers, *Justinus*, *Irenaeus*, &c. did seem to hold ; That souls now severed from their bodies, and duly purged from

from all stain of sin, either in this present mortal life, or in the next (in Purgatory) do not enjoy perfectly the beatifical vision of the divine essence, before the last day of Judgment: but do expect the Resurrection of their bodies, that together with them they may attain perfect beatitude: and to this opinion not as yet altogether reprov'd (or condemn'd) by the holy Church, this Pope John himself seem'd to incline, &c. For which reason he gain'd himself very many Adversaries, both among the Cardinals, and Prelates, and also of other Doctors of Divinity every where, and Religious men of all orders. And at the year 1334 the same Spondanus delivers, that this Pope John the day before he died published a constitution, in which he condemn'd that opinion of which he stood suspected.

Now Sir, when you have perus'd and weigh'd these things, which I am confident you never dreamt of before, for in truth you rest'd satisfied, with what your *Solid* and *cleer*, *fighted* friends had told you, of their new devised question of *Charity* as then disputed, you will perhaps observe your error, you will see it is not a little heat of youth which presses men of your years to appear in print, or a little tickling vein which eggs young men forward to catch their Adversary with an O of

an *A*, and pass a witty jest upon him, till age and experience hath ripened their discretion, which can warrant a Book in the publick view of discreet persons. You will be convinced that you were mistaken by your great good affection and esteem of your *solid clear-sighted* friends, and that in truth you have ingaged your credit a little too farr upon their authority.

Seft. 14. But this is not all I have to say to you: The first fault of negligence and boldness, even in this kind, is perhaps pardonable in young men. But I beseech you Sir, how could those *solid, clear-sighted persons*, give you the confidence to impose so grossly upon us? to state us here a question, of which the *Bull* delivers not one word: of which *Cherubinus*, to whom you appeal, makes not the least mention, and yet you confidently add, *All Learned Writers agree*, pag. 14. Where if you had not named *Writers*, I should have judged, you appeal'd to your *solid clear-sighted Friends*: for in truth I cannot find any one *Learned Writer* who states, this your new question as then disputed or defined. And I cannot pardon this your so confident imposing on your Reader; You tell us, our present controverſie, concerning the delivery of souls out of Purgatory, stands not here defined, because

because the Word *Purgatory*, is not in the *Bull*, (however, it is sufficiently in the *Council*,) and the Pope decrees of *Souls now purged*: And you require, pag. 26. the Popes or Councils positive *is*, or, *is not*: and unless I can shew this Position in terms; *Souls are purged before the day of judgment*. I run a hazard to contradict both the *Pope* and *Council*. Which how to excuse from *nonsense*, if compared with what you are pleased out of your kindness to allow, p. 27. that the *Pope* was of the opinion that *Purgatory might be finished before the last day* (which could not be contradictory to his faith) is past my skill. You know what it is to bring rods to whip himself. And can you have the confidence Sir, to tell us, pag. 29. and elsewhere: the only and sole controverſie was: *Whether perfect Charity brings an immediate heaven*, and all that the *Pope* intended to secure by this present *Bull*. Whilst the Word *Charity* is not in the *Bull*, whilst there is not the least mention of it, in the *question* even now related in *Spondanus*, which occasioned this *definition*: whilst neither in the *Preface* to the *Decree*, nor in the *Decree* it self, nor any thing that follows it, the *Pope* pronounces of *Charity* *I*, or *no*; much less doth he declare either the affirmative or negative of this your
new

new *Question*, to *secure* it; nor is there the least hint in *Cherubinus* of it, I gave my Reader his whole *Compendium*, that he might see, how far you were transported with the high esteem of your *solid clear-sighted Friends*, when you appeal to him, who thus agreeing with the *Pope* pronounces against you *All*.

Nor do your Arguments drawn from *holy desires*, pag. 15. 16. or the *future rewards and punishments* which the *Pope* so earnestly inculcates in his Preface to this *definition* at all avail you. Alas Sir, the whole systeme of Christian Religion, every part and parcell of it, is directed, to plant, to kindle *holy desires* in our Souls; and yet I think you will not easily avow, there is nothing else defined, or recommended to us, in this whole fabrick, but purely and precisely, that *perfect Charity brings an immediate heaven*; nor will it be any plea for you, that this was then the question, because the *Pope* ushers his Definition with this Exhortation to *holy desires*, (which might very well and properly introduce any Position of Christian Religion whatsoever, and peculiarly this, because by *progress* in *virtue* and *holy desires*, our endeavours are rendered more effectual for souls in that distressed condition) as very near allyed to his Decrees,

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concerning

concerning the state of departed souls: For how neer a tie soever, the one hath to the other, though it were by an immediate, necessary, evident consequence, yet it is highly unlawful to change the state of the present question, and impose upon us, that not it, but some other, thus allyed to it, stands defined by the Decree. When the Church combated the *Eutychian Heresie*, which denied two natures in Christ, no Christian dare affirm, it onely then defined the plurality of Wills against the *Monothelites*: because these two questions, have so necessary and immediate a connexion. And can you hope to persuade an ignorant Reader, that when the Pope defines: *That after purgation, even before the re-assumption of their bodies, departed souls are received into heaven*: he defines nothing at all about *Purgatory*, but onely this, that perfect *Charity* brings an immediate heaven; though he hath not any thing like this Position in his *Bull*: and that this should be fixed on the *Pope*, and *Cherubinus*, and all Learned Authors to boote. I hope then Sir, you will pardon my boldness, if I challenge you fairly with this: If you do not make it appear, by those unknown Learned Authors in *terms*, that yours was the question, and not that of *Purgatory*, we shall judge you have wrong'd

wrong'd them as much, as now to our eyes, you have imposed on the *Pope*, and *Cherubinus*: And I justly challenge it of you, that you bring us it, in *terms*, and not by a consequence of a second or third remove, or else your sincerity in citing Authors, will be highly questionable by your Reader, or indeed now past *Question*.

And truly I wondred at the first perusal of this part of your Book, why you should use this sleight to prepossess the unwary Reader; but afterwards by the rest of your discourse, I easily observed it was but made use of, to render, by this art of changing the question, a plausible answer to this *Bull* and *Council*, otherwise unavoidable: and yet I discovered at last a further design, which no man but a Prophet could have foreseen, to wit; that you might fix upon your Adversary, that *he*, not *you*, stands guilty of disowning these sacred authorities, and that forsooth, because he opposes the efficacy of holy *charity*, the *Queen of vertues*, which you, and your *Master* endeavour to sustain, of which your slye accusation I shall have occasion to speak hereafter, but I hope to render this your craft wholly unsuccessful.

Seft. 15. But how unfortunate a Writer you are, will be rendred evident, and how unfit you are to catechise and instruct others, this Grave and Learned *Eymericus* shall tell you, because you do not explicitly believe this Doctrine of *Purgatory* now in question, For having distinguished all the *Credibilia*, or matters of faith, into three Classes (according to *St. Thomas*) and shewed what the vulgar and simple sort of Christians, as also what *Superiours*, *Prelates* and *Doctours*, are bound to believe both *explicitely* and *implicitely* he there concludes, concerning the middle sort of Christians, under which name he comprehends, *Priests*, *Clerics*, and all *Religious Persons*, who have undertaken to instruct the ignorant in faith, and good manners. *The middle sorts* (sayes he) *who are to teach the simple people*, are obliged to believe some of these points (that is such as are determined, by the holy Church in her *Councils* and *Consistories*) *Explicitely*: though not all these Points singly, nor all these Persons equally, but according to their several state and learning, whereby they are to instruct the ignorant: As for example, they are all bound to believe explicitly that the souls of just men departed without sin, as of little Infants; or if they have sinned, have here or in *Purgatory*

Purgatory fully satisfied, are pass'd into Heaven before the day of Judgment: according to the Church's determination, making it a matter of faith, in the extravagant of Pope Benedict xii. beginning. Blessed be God.

SECT. 16. And having said this as to the intention of the Pope in our present *Bull*, before I proceed further in your Answer, let us take a short survey of the *Florentin Council*, of which I can not but blame you of neglect, in that you give your Reader so slender an account: And if *I must not flatter your flesh*, I know not how otherwise to excuse it, then that you were not conversant at all in it; and so you rested satisfied, with what your *cleer-sighted* friends told you, or *Cherubin* his, *Ubi hoc idem firmatum fuit*: since (if it were possible) the Council seems more full and home to our *Question*.

And first, In the Third Article which the *Publishers* gave you it defines; *If truly penitent Souls shall depart this life, before they have satisfied for their Commissions and Omissions, by worthy fruits of Penance: that their Souls are purged by the punishments of Purgatory after their bodies death, &c.* Which Doctrine can finde no admittance in your new modell; for all the sufferings of souls, which you fancy by their irregular,

lar, and now unchangeable affections, avail nothing as to the *Purging* or cleansing of *Souls* in their state of Separation: since that is wholly reserved, by you, to the change of those affections at the re-union. And secondly, when *Art. 4.* upon this Doctrine of the Council so laid down, it pursues to declare unto us: *That Souls which are purged either in their bodies, or being uncloathed of their bodies (as is above said) are presently received into heaven.* I would have you to observe, how this further Doctrine of the delivery of them, and the compleating of this *purging* being *uncloathed of their bodies*, is by this Parenthesis, *as is above said*, wholly built on the former Doctrine, of the *purging* itself; And it will be unavoidable, since there is a *Purgation* of *souls* by the punishments of *Purgatory* against you; that there also is as effectually concluded, a compleat *Purgation* of them whilst *uncloathed* of their bodies, and an immediate delivery, perfectly condemning, and destructive of your Doctrine in the very point in Question.

But that my Reader may have a clearer view of this unavoidable Truth, let us set together, and compare this Doctrine of the Council with yours. The Council defines, *That truly penitent souls which depart this life before*

before they have satisfied for their sins, are purged by the punishments of Purgatory after death; and being thus purged unclothed of their bodies, are presently received into Heaven. Or as the Pope more expressly pronounces: before the re-assumption of their bodies, and the general Judgment. Now how happily do you, and your new Master agree with this Doctrine, when you tell us, Souls which depart this life with affections to corporal pleasures, suffer a vast grief, by reason those pleasures are now impossible to be enjoyed, but they are now in an unchangeable condition both as to the affections their torment, and the state it self. So that there is no hope they should ever be released before reunion with their bodies; for though they suffer by their inordinate unchangeable affections, yet not possibly as to any purging or change of their state or sufferings, whilst unclothed of their bodies; and therefore can not Presently, be received into Heaven, or before the Re-assumption of their said bodies, and the general Day of Judgment. And I would have you further to observe and weigh the words; *Sunt purgata*, are now purged, in the preterperfect Tense, either in their bodies, (which you do not deny compleatly perfected in some souls, in this life,) or unclothed of their bodies, which still irrationally, gratis, and wilfully
you

you deny, though the *Council* defines of both in the same form and style of words, *Sunt purgata, they are now purged.* Which clearly imports a *Purgation* now past, and perfectly compleated.

But we Will take our rise a little Higher, from the very process of both the *Greek* and *Latin* Fathers in this business of *Purgatory*, now assembled at *Ferrara*, where this Council (though afterwards translated to *Florence* and so is called the *Florentin Council*,) began. For there in the very beginning of the Council in order to this Decree, this Question of *Purgatory* was handled. See tom. 4. *Council. Gen. act. Synod. Quæstio de Purgatorio.* And both the *Latin* and *Greek* Fathers lay down their several Positions of *Purgatory*. And First the *Latins* thus begin. *We do believe in this world, a Purgatory fire: by which the souls guilty of lighter faults (that is) venial sins, are purged. For those who have confessed their sins, and have received the most sacred Body of Christ, and presently die before previous satisfaction: without doubt in the above-named fire, which is commonly called Purgatory, are purged; and together with the help of the Church, the prayers of Priests, Masses, and Alms, are expiated.* After this the *Greeks* lay down their perswasion of *Purgatory* in this manner. *We judge (say they) Purgatory not to be a fire, but a darksome placee full*

of afflictions, in which souls now being, are deprived of Divine Light; but that they are expiated and freed, from this darksome place and torments, by the help of the Church, the Prayers of Priests, Masses, Alms, &c. Now Sir, it were beyond all the degrees of modesty to assert that the question of Purgatory was not here disputed or defined: Or that they talked onely of Charity, as being an immediate disposition to bliss. And it is most clear, that out of these several professions, in which both sides agreed against you, directly and home to our Point in question, of an *expiation and delivery* from this Purgatory (either a fire, or a darksome place,) issued out this definition (*Being purged, unclothed of this body, presently*) opposite to your Error. And I would have my Reader to observe how positively, it was intended by the Council, to deliver us the Faith of the Church conformable to the unanimous Doctrine of both parties, both of the *expiation* or perfect *Purging* of Souls, when *unclothed of their bodies*, and of their *present delivery*, whilst *unclothed*, for in all this, both the Greek and Latin Fathers clearly agreed, against this new School: which when he shall have considered, I doubt not but he will rest satisfied, it can not be an act of the *Understanding*, but of the *Will*,

Will, which forces the word *Presently* to signify (if it signify any thing at all by these moderns) *at the day of Judgement*, which was not the time, either the *Latin* or *Greek* Fathers ever thought of, but of the intermediate time of separation, which is our business now in hand.

But because this Point is excellently well handled, by an eminently Learned Person of our Nation, who with unavoidable strength pursues it more at large, in a Paper which came lately to my hands, I will presume to give it my Reader in his own words at the end of my discourse [*Letter C.*]

And further Sir, for your more compleat and full satisfaction, since with confidence enough you strongly assert, That it is *Incomparably false*, that either the *Pope* or *Council* ever intended to settle this Point of the delivery of Souls out of *Purgatory* before reunion.

I will add to the Paper of this great Divine, the answer of a School-fellow of yours, (yet if I mistake not, a much better proficient, in your *Masters* Doctrine, certainly much more *ingenuous*) who vanquished with the evidence of this Truth, acknowledges, what indeed he could not with any modesty deny, *That this your new Doctrine of Purgatory stands condemned by both the Bull and Council*: and yet he was so captivated, that he endeavours to sustain

sustain it by other grounds, he had now learnt in your School. My Reader shall find his Letter at large, [Letter D.]

Sect. 17. But before I pass any further, since I have already told you, that both *Master White*, the Author of this *Purgatory*, and his abler *Scholars* are armed against the *Authority* both of *Popes* and *Councils*, it will not be out of my Readers way, but very much conducing to my design of giving him a prospect of this School, if now by some short reflections on the Doctrine delivered both by this *ingenious* Gentleman, and *Master White* himself, I make good that charge. For by them it will appear to what unavoidable exigencies, the defence of new *Fabricks* in Religion, drive those, who wedded to their preconceived *Philosophical fancies*, are resolved to square their belief to them.

This *ingenuous* Scholar confesses, That truly according to the opinion that the *Holy Ghosts* assistance in *Councils* and *Consistories* it without restriction or limitation; the *Paper* delivered [Letter C.] seems to him to evidence a deliverance of Souls out of *Purgatory*, before the *Day of Judgment*. But according to the opinion, that the assistance of the *Holy Ghost*, in *Councils* and *Consistories*, is no longer then there is a diligent search to find out what *Christ* taught

taught, and the Apostles delivered as so taught there appears onely, that the Council of Florence and Pope Benedict, did think it to be so, which may raise opposition to a disobedience, but not to an Heresie. &c. So that unless we shew that the Council of Florence and Pope Benedict determined conformably to Tradition; Mr. Blacklowes (that is Master Whites) calling the doctrine and practice new, will not favour the least of Heresie, &c. But foreseeing the strange consequences of this Doctrine, he therefore Adds, This puts all to a stop; for how shall it be known, that Councils and Consistories apply themselves aright? Easily (says he) by examining Tradition of what you have seen and heard. This is the common light, and plain way promised, to keep even fools from straying from Christs Doctrine. Thus he.

Now Sir this Exterminating Doctrine was learnt in Master Whites School, where it is but too too frequent. And first, as to the infallibility of the Pope, without which no submission, as to Faith, can take place. Master White* (now being constituted by God a speculatur) proclaims against it with sound of trumpet, and tells us, That to maintain the Pope to be infallible, is Heretical. See. Rev. and Tabula Suffra-

* Some Baccine, the Title of one of Mr. Whites Books.

Suffragiales, tab. 19. nay *Archibetrical*,
 tab. 20. nay the most Horrid of all sins, the
 sin of sins; and for fear we should want Ex-
 amples, worse then violating sacred virgins on
 Altars; then treading the ever B. Sacrament
 of Christs body, under foot; Or bringing the
 Turk or Antichrist, into the Christian Domi-
 nions. *Son. Buc. tract. 2. §. 22. Tab. Suff.*
 tab. 21. And having thus rid his hands of the
 Pope, he proceeds against the infallibility of
 the Councils, in his *Tab. Suff. tab. 22.* This be-
 ing his signal Doctrine. *Non est impossibile, &c.*
It is not impossible that the Pope or Council should
attempt to establish that, (as now of Faith, which
was some time before not of Faith) and by that
very attempt fall into an error, and even promul-
gate that error, &c. And further he tells us, *As*
to a certain prophetick inspiration immediately
and miraculously, enlightning the Council or
Pope, if constantly and by the ordinary Law
of God it be asserted to be required; it is alto-
gether fabulous, and asserted without any solid
ground. Thus he. Upon these grounds (I
 say) did this good proficient in this his Ma-
 sters School, endeavour to sustain your other-
 waies ruinous Fabrick of Purgatory; for in
 truth there is no other means left to support
 it, but by the destruction of all the Authority
 of both Popes and Councils to deliver us our
 holy Faith.

And

And now I desire my Reader to consider, (for his just and full satisfaction of the design of this School) that if these grounds be once admitted, Christian Faith, (which they now combat,) is a meer mockery. For if after all the Canons of Councils, all the *Anathemata* pronounced against any Opinion, (the very *Anathema* it self carrying with it, and being an exercise of that power, invested in the Church to oblige us to submission and beleeve,) it still remains to be shewn, that the Pope or Council determined conformably to Tradition, or else Master Whives styling the doctrine and profession new, will not savour the least of Heresie; or that it is not impossible, a Council may err, and promulgate an error, we are at an irrecoverable loss. For no Catholick claims any other assurance of his Faith, then upon this firm foundation, that our holy Mother the Church, is his infallible Directress. That the Councils her mouth are the unerring Deliverers of Truth. Which if it stand not firm absolutely, but upon a supposition of a due application (it being impossible we should have any higher or more authentique proof, of this supposition, then the Council it self) there is no security, no assurance left of any thing delivered by them.

Not so (says he) we may easily know,

when Councils and Consistories apply themselves aright, by examining tradition, of what we have seen and heard. And shall I a private an illiterate Christian (not yet acquainted with these solid and clear-sighted Persons) recall all the decrees of Councils to a new examine? is there still a higher Court, to which I may and ought to appeal, from their sentence, as to a superiour Judge and Umpire over them? shall I take this liberty upon me, to censure their Proceeds, to admit, to reject their definitions, as my weakness shall find them consonant to, or dissonant from, what I have seen and heard? and if they were to receive their approbation from this Court: How can I (unless a senseless pride blind me) hope, that my industry in the search, my ability to find, shall not only equallize, but even exceed that of five hundred, perhaps a thousand Bishops and Prelates, and the scrutiny of numberless Divines, assisting them in this Inquest? And even to ease us of this solicitude, you see what exact care is taken, in these proceeds. Pope Benedict here tells you of the holy Church, that she teaches nothing rashly, brings in nothing unparily, introduces nothing in faith unadvisedly. And hence it is that all such sacred decisions are still ushered in, with some

Such expressions as these. *After an humble invocation of the holy Ghost. After a careful examination of the matter. After a diligent deliberation with our brethren, &c.*

But if all this solicitude in truth, signifies nothing, if we must not acquiesce here, but re-examine all in a higher tribunal; is not this the utter *Extermination* of all that *authority* we hitherto have believed the Church is furnished with, to deliver us our holy Faith? Is not this to resolve finally (*en dernier resort,*) our Creed into our own breasts, to make every idle head competent Judge of *Popes, Councils, Consistories, All;* And them Judges of just nothing? wherein do those loose bands of disagreeing *Protestants*, all disagree from us, and all agree against us, but in this that we acquiesce and submit to the holy Church, as the faithful keeper and dispenser of our Faith, and Tradition; and so submit, that from her sentence we admit no *Appeal*, against her decrees, we admit no *Contradiction*, whilst they by a supereminent pride, assume to themselves a power to judge this *Pillar of Truth*, and resolve All into their own capriccios, private reason, Spirit, fancies, pride, and nothing. And yet I pray you consider whether by this appealing from the Church to Tradition;

what we have seen and heard : we are not sunk into a deeper sink of Errour, of *Independancy*, then they? for they appeal to *Scripture*, which (though irrationally) they accept as *Canonical*; they admit their Translations as authentick, and contest the sense onely with the *Church*, whilst this Doctrine affords us a far more full and ample reserve to evacuate all *Faith* at our pleasures : since it is still in our power, and we competent Judges, what is *Tradition*; what not : where the Council proceeded with *due Application* upon the *depositum* of *Faith*, where upon the uncertain wavering opinions of *Schoolmen*, or pretended assistance of the *Holy Ghost* : which extends to *Creeeds*, *Catechismes*, *Definitions*, yea, the very Canon of *Scriptures*, and indeed *All* that any way belongs to *Christian Religion*.

Nor will it avail, if this Gentleman, should tell me, that I do him wrong to rank his Doctrine with that of the *Protestants*, or indeed hold it worse then theirs, for the *Protestants* down right tell us the Church hath erred *de facto* in these & these Points in particular. He and Master *White* more modestly and shily mince the matter, and teach us that possibly onely, or not impossibly, the Council may err, and promulgate an errour. And perhaps he will say

that these inconveniencies are saved, by this his succeeding Doctrine in the same place, *Tab. 22.* For there having delivered this his Doctrine against the infallibility of *Councils*, he presently adds: *But it is impossible that such an error* (thus promulg'd by the Council) *should pass into an establish'd Doctrine of the Church, and be accepted as a Doctrine delivered by the Fathers, and preached by Christ.*

For as to the first, it will presently appear even in this our question, that if their new model of *Purgatory* be subsistent, not only possibly, or not impossible, but *de facto*, the Florentin Council and Church hath erred in this particular. And since to say, even not impossible the Council may err, the foundation of all assurance is now pulled up; I know not but this Doctrine is as high, and higher *Independancy* then theirs: And as to those words of Master *Whites*. I answer, that they notwithstanding, it is still in his power by his former Doctrine (*that it is not impossible the Council may err, and promulgate an error*) to evacuate all the *Canons* of all the *Councils* at his pleasures; for however the Authority of the Council now stands ingaged in the definition of any Doctrine: however the Decree is now published to the whole World.

world, however the Church accept of the Decree, however all *Catholiques* submit to the Decree, yet it remains still in his power to say, *It never passed into an established Doctrine of the Church*, whilest he, or his *clear-sighted* Scholars intend to shake it. And how far this his reserve of *an established Doctrine, delivered by Fathers, and preached by Christ*, extends, will sufficiently appear in his very attempt of the *Faith* of the Church in our Question of *Purgatory*. (For I have reason to beleeve, he had a special regard to his beloved *Purgatory*, when he renounced thus the Authority of *Councils*.) The consciences of all the illiterate *Catholiques* bear witness, that the delivery of Souls from *Purgatory*, is now their received *Faith*, from their present *Pastors* and Teachers; no *Divine* but knows, that for Three hundred years and upwards, ever since the promulgation of *Pope Benedict* his *Bull*, no *Orthodox Writer* but submits to his Decree as *unquestionable*: *Master White* himself tells us, That *St. Gregory the great* was the first Founder of that *Faith* (we now fight for) a thousand years ago, pursued and sustained by the numberless number of incomparably eminent *Doctors* and *Saints*. In sum, if there be any Article of our *Faith* witnessed, any established, it is this; not any

one carrying after it a more ample continued *practise*, not any one testified by so many *Foundations, Prayers, Masses, Almes, &c.* as this. And yet *this is no established Doctrine of the Church*: It is not a Truth delivered by *Fathers, as preached by Christ*. And therefore he being overwhelmed with the consent of the whole *Church* for a thousand years, appeals with the *Protestants* to the Primitive Ages immediate to *Christ*; their plea and his being just the same, differing onely in this, that they say, the substance of *Purgatory* is not the *established Doctrine of the Church as delivered by Fathers, preached by Christ*: He, that the *delivery of Souls from thence*, is not even yet *established*.

Sect. 18. This Doctrine then is *not the way* (as our ingenious Scholar says) *to keep fools from straying*, but the way to make fools *stray*, and supposes a high folly in him who accepts it; who leaves the received Doctrine of the holy *Church*, to gadd after new models of a modern *Divine*. But the way to keep both fools and wise men from straying, is that which all the wise men in the world have hitherto followed, to acquiesce, to submit, to the *Church, the Pillar of Truth*, without further *dispute or reserve*, without further examination of her *Decrees*, by *what we have seen* and

and heard. We know assuredly, that he shall never have God his Father in Heaven, who hath not the Church his Mother on Earth.

And how injurious would he shew himself (sayes the pious Emperour Marciannus) to the most Reverend Synod, who should attempt to question anew, and

In Edic. confir.
Cone. Calc. act.
3.

publickly dispute and controvert such points as are once judged and rightly determined. For who will grant (says Pegna) more authority to the Opinions of single persons disputing of Faith, according to their own Fancy, then to the definitions of Councils lawfully called and congregated, where the Fathers hearts are governed by the Holy Ghosts dictamen. Tis already excellently well decreed, for many Reasons, That things once defined should be no more called in question. For if such Doctrines as are thus constituted and decreed, should be again brought under doubt and disputation; surely no Judgment or Sanction would remain firm and strong against any Errours whatsoever: every establishd Truth and Definition of the Church being troubled afresh with the same Furies.

Thus Gelasius the First related by Gratian. By which my Reader will observe, how far a different road,

Gel. Pap. 1. ad
Ep. Dar. mirati
sumus. Grat.
can. 24. q. 1. C.
majores.

that ancient piety of *Christians*, walkt in, to Heaven, then what is now chalked out to us, by this School armed against the Authority of *Popes* and *Councils*.

Sect. 19. But before I leave this Point, I will mind my Reader, That if it were (as he supposes it) lawfull, for every man to call the Decrees of *Popes* and *Councils* to a new trial by this Touchstone of *Tradition*, by asking his very Question, *What we have seen and heard ?* my Adversary hath lost his cause. For to this Question, being proposed in our present controversie of *Purgatory*, what can we with truth answer ; but that we have seen innumerable *Masses*, *Dirges*, *Alms*, &c? and that we have constantly heard, that *souls are delivered out of Purgatory by these powerfull helps, before the Day of Judgment ?* And what can we with truth answer ; but that we have hitherto *beleeved* this ; and if we are still our selves, and are not so *inconstant* as to be carried away with the wind of a new *Doctrine*, we do *beleeve* it, and shall continue to *believe* it. And for the proof of this Assertion, I appeal safely even to the Consciences of those few Profelytes this new Master, *Master White*, hath gained : Whether till of late this new Systeme of *Purgatory* came to light, they ever entertained the least doubt

of

of it? Whether it were not their full *perswasion*? A *Doctrine* which they beleev'd to have been deliver'd with as firm and constant an *Authority*, as any other whatsoever? Whether ever they divided this, from the rest of their *Faith*, and allowed it a less degree of assurance onely, as of *Opinion*? Nor will it avail my Adversary to say, That it was indeed his full *perswasion*, but not his *beleef*; he never understood it, (though deliver'd to him from his present *Pastors*) as the *Faith* of the *Church*, but onely as the *generally received Opinion of Divines*: and that in truth he never ranked it among the Articles of his *Creed*, but in a lower form, of I know not what *consent of Schoolmen*. For the Experience of all Mankind will refute this falshood. And confident I am, if a long *perswasion* of his now received *Doctrine* hath not effaced the memory of his past disposition of *soul*, his own conscience bears witness against him. For as to the whole Universality of Catholics, they still assert and sustain this *Faith*; they hear not of this *novelty* without horroir. And for that handfull of persons who are (thanks be to God) not one in a million, who have of late embraced the contrary: let them (for it highly concerns them) duly examine their consciences, Whether the
private

private esteem of their Master, Master *White*, the *Authour* of this *Doctrine*; the comfortable new apprehensions he introduces, in lieu of that great terrour and fear they before were in, of the sufferings of that state: the easing their Consciences from the incumbent care of assisting their departed friends; (for all this is immediately wrought by an acceptance of this *Position*) hath not wrought upon their *inconstancy* to abandon the Tents of the *Church*, and to list themselves in this new Squadron, to impugn their pious *Mother*: to forsake a formerly received *Beleef*, now to adhere to a new *Doctrine*, which certainly at the first proposal checkt their former persuasion, the holy *Faith* planted in their *Souls*. Nor hath the contrary Assertion any thing but a bold confidence to warrant it; for we know, we feel, we experience in our selves this *Beleef*. We do beleieve the *Councils* can not misguide us. We do beleieve the *delivery* of *Souls*, before the *Day* of *Judgment*. This is our *Faith* as firm as a *Rock*, not to be shaken by all the *Sophistry* of the world. If it were possible (as certainly it is not possible) that it could be evidenced that our *faith* of both these is erroneous: yet certainly it could never carry any face of probability, that we have not hitherto, or even yet do not

beleieve

believe them ; every man being furnisht within his own brest, with an irrefragable witness, stronger then all the wit and Logick of the world. The *Protestants* face us down that we make *Idols of Idles*, against our own souls and knowledge : What impudence is this ? And shall this new School have the confidence, against all mens experience, thus to give the Lye to the Consciences of the whole *Christian* world ? So that I hope my Reader rests satisfied, that even this Court (to which he appeals) hath given sentence against him, even by this Question, *what we have seen and heard.*

And how happily hath this our great Master, *Master White* Arraigned himself (as the first Author of our new *Purgatory*, or any other the first Broacher of a new *Doctrine*) under the person of *Luther*. *Sonus Buccina Tract. 1. §. viii.* before the Tribunal of his *Bishop*, or a *Nuntius* of the *Apostolick See*. That his own condemnation might be the more solemn, and the sentence pronounced against himself conceived in his own words : Thus then he makes *Luthers*, and his own *Process* ; And let him be asked (sayes he) of the *Doctrine* of which he stands suspected (and much more if now he hath sustained in Print) whether he believes (this his new *Doctrine* of *Purgatory*) to be that *Doctrine* which

which this present Age he now lives in, received from their Fathers, of the immediate foregoing Age? Whether he received it in his childhood, when he was first instructed in Christian belief, and which, till he now became a Doctor, he followed? And let him answer for himself (for what other answer can he make) then that (this his new broached Purgatory) is not that Doctrine he thus was taught, whilst he was yet a Child: But that it is better Doctrine than the former, which he himself hath now evinced out of sacred Monuments: Heathen Poets, out of the Bowels and Principles of Nature, by Demonstration. And that the contrary Doctrine to which he had been bred, took its rise onely from ignorance of the nature of separated substances. And let the faithfull people (says he) encompass the Tribunal, now educated in this faith, that the Authority of things which we stand bound to beleieve, descends, handed down from Christ our B. Saviour, and no otherwise, even till this Age: Will they not cry out upon him as an Innovatour, a Prophane Person, an Heretick: will they not proclaim and invoke to Prisons, Fire, with him; to rid such a plague out of the world? And he pursues.

But let the people be silent, and let the Judge
urge him. And do you not know, Sir, this
new Doctrine fights against the known Laws of
your Country? that such an Author as you are
first thrust out of the sacred Communion of
the faithful, should expiate or pay for this
his presumption with death? Do you not
know that you now fight against the Fathers
and Monuments of Antiquity? that you com-
bate an immemorable custome? that you now
impugne that reverence due to our most dear
Parents; by whom above all things else, the
contrary Doctrine (of Purgatory) is recom-
mended to us as most profitable both for soul
and body? And since it can not with any
face be denyed, but that he knows he contends
against all these: Let the Judg further urge
him. From whence Sir can you hope to draw
any Argument of that evidence, which may in-
force us and other prudent men to follow this no-
veltie with an obdurate soul? And let him
answer that out of the Scriptures. And the
Judg reply; and do not you know, that wil-
fully you inhere to holy Scriptures? Do you
not know that words, do not signifie naturally,
but by institution? And therefore the con-
struction of words is subiect to such variety,
that it is impossible to pick out any sence de-
monstratively, at least any one expressly re-
pugnant

pignant to the Doctrine of so many wise men,
 who all of them endeavour the understanding
 of those sacred Texts as well as you. Or can
 you pretend Christian Faith is directed by the
 fables of Heathen Poets, or that you now
 can demonstratively shew out of the *Princi-*
ples of reason, that to be false, which we all
 have with unavoidable Authority, hitherto
 believed to be true; or that you now have
 attained to such a clear understanding of the
 nature of separated souls, that all the learn-
 ing of mankind before you, could not reach
 that, which now you pretend to have demon-
 stratively and scientifically proved? Is it
 not evident (sayes he) that this large-wide
 mouth'd gaping promiser will produce nothing
 worthy the hearing, but must needs be esteem-
 ed as a meer frantick and mad person? as he
 who vaunts, he will do that, which all learned
 men know is impossible, and the very unlearn-
 ed see is improbable. And further he pur-
 sues; let the same, or another Writer, (sayes
 he) being now unmindful of his own weakness,
 imagin to himself, that either by his own reason,
 or explication of Scriptures, he hath now
 found out that which all former ages were igno-
 rant of (to wit; that now in the third age
 or mans estate of the Church, we shall be
 directed by faith no longer, but directed for
 the

the future by his demonstrations, which is the Position of this our Master, as we shall presently see.) *And that this truth was left by God to him, to be revealed and manifested to the Church : Of which Position the vulgar Christians, as a sluggish Cattel not at all given to speculation know nothing, and so he contemns them ; he laughs at the Doctours, he styles the Saints liars, because men : but that he himself is the first to whom God hath made known so great a mystery. But though he be a most arrogant person, let him weigh with him, and consider : Though I have hitherto contemplated this sublime and happy truth : But when I come to propose this Doctrine to others, they will presently object, and ask whether Christian Faith hath any other ground of its security then a continued succession through all ages to our present time ? Do you Sir promise this new light, of Science, of Demonstration ? If I deny it, will they not presently hiss me out ? Will they not cry out to the faggot with me ? And shall we believe that in such a disposition of the faithful people, that (such an Innovator) will dare to print or publish his novelty, or that he shall hope to find either buyers of his Book, or followers of his Doctrine, Thus he. And thus Sir, your great Master pleads the cause, and arraigns himself, and all the Profelytes*

selytes of his new *Purgatory*, thus he thunders and lightens, and I think home to our purpose, for the consciences of all the faithful bear witness against it, the *unlearned* know it is *improbable*, and the *learned* see it is *impossible*.

Having said this to the ingenuous Gentleman, the *Author* of that *Letter*, who is a very able proficient in this new School. I hope he will pardon me, if I make his *Letter* publick without his name: I hope these short reflections on his and his Masters grounds, without which he acknowledges this *Purgatory* can not be sustained, will prove an effectual admonition to him, both to see and repent, that he hath entred himself a *Scholar* into this dangerous *School*, and therefore out of hand to withdraw his name.

Seet. 20. And now *Sir* I hope this better proficients judgment will be of some weight, since he is your School-fellow. I think an unprejudiced understanding will be convinced, by that evidence I have already brought: the undoubted intention of the *Pope* was, to deliver us our holy Faith, in all the several conditions of *souls*, which depart this mortal life, either in the state of grace, or out of it; either which need, or need not any Purgation
in

in the next life, and for the *Council*, besides the strength of words of the Decree, the very *Process* of it, the several *Doctrines* of the *Latine* and *Greek Churches* in order to this Decree, will evince that their intentions reach as home, to our purpose, as their words. But because the Reverend Esteem of your new *Master*, and of those *solid*, and *clear-sighted* persons stop your eares against the voice of the Church: Let us try that Musick which certainly would cure you of this *Tarantula*. What if we could obtain your new *Master* to plead on the behalf of that Faith we now maintain? this certainly would prevail: Let us attempt it then; if you are not as yet so good a proficient in your new School, that you are ready to believe, the *Council* erred in this particular question of *Purgatory*: I doubt not to conclude you out of your Masters own grounds. Master *White* then layes you down this fundamental Doctrine, *The Church* (sayes he) *in her definitions of Faith proceeds onely on tradition: and declares to us, that Depositum of Faith, which was handed down from Christ, and his Apostles, by an innumerable number of Fathers and Pastors, to their numberless children and flock, through age to age, even to any one determinate moment.*

When then any controversie is to be decided, and a Council is summoned to declare our Faith ; what course is then taken ? surely no other then this. The Fathers there gathered, lay down that Faith thus handed down to them, which they received from their precedent teachers, and was commended to them to deliver to posterity, as a sacred treasure not to be violated, since it is their light, their guide in their way to Heaven. This Doctrine presupposed ; let it not be denied, but the *Florentin Council* proceeded in that very way he hath chalked out for them, in our present question, and my work is done. Let us take a view of the *Council*. Both the Greek and Latine Fathers meet first at *Ferrara*, afterwards at *Florence* ; their business there is to declare the Faith of the Church, concerning the state of souls which depart this life ; and in particular, concerning the Souls which are detained in *Purgatory* : both sides lay down their hitherto received Faith, in order to a decision. Let us see how happily they agree with this new molded *Purgatory*. And first as to the *Latins*.

They helieve a *Purgatory Fire* directly against Master *White*, who pretends to demonstrate, that no material agent can work upon the soul in its state of separation ; they
Believe

believe that souls guilty of venial impurities are purged by this fire, directly against Master White who holds ; there is no purging of the soul in the state of separation, neither by fire, nor not by fire ; for this is reserved to the reunion, when her now torment, her irregular affections shall be changed. They believe that souls there detained, by this fire together with the help of the Church, the Prayers of the Priests, Masses, Almes, &c. are Expiated. directly against Master White, in the point in Question, both as to the indivisible duration of the state, he pretends to demonstrate, and the unchangeableness of it, and the continuation of it till the day of Judgment. Being thus unfortunate with the Latins, who must needs have thrust this new School out of their Communion ; let us see what favour it would find with the Greeks. These then profess this belief: That souls there, are detained in a darksome place. Directly against Master White, who holds that souls in the state of separation do not only abstract from place, but comprehend, and are in some manner governours, of all place : they believe souls are expiated and freed, directly against Master White, who holds there is no expiating and freeing of souls, but at reunion with their bodies ; they believe souls are freed by the Prayers and Sacrifices of

Priests, Almes, &c. directly against *Master White*, in all the wayes before mentioned; both as to his *indivisible measure*, or *duration of souls*, the *unchangeableness of their state*, and the continuation of it, *till the day of Judgment*. And most especially both sides unanimously agree against him, in asserting the efficacy of *Prayers*, and *Sacrifices* of the *Priests*, for the dead; for in his new systeme (as shall be evidenced hereafter) these endeavours advantage not the souls any thing at all.

What wonder then, if out of both the *Greek* and *Latin* Professions, thus directly opposite to him, should issue out a *Decree* directly destructive of this his *Mashin*: or whilst neither part would admit him into their Communion; they should conspire to destroy his error. The sacred Council approving: *We define* (say they) *that the souls of them, who after Baptisme received, have contracted no blemish of sin, as also those souls, who after they have contracted the blemish of sin, are purged either in their bodies, or being unclothed of their said bodies, are presently received into heaven.* What wonder is it, we should have a purging of *souls unclothed of their bodies*, and a present Translation into Heaven, in which both sides agreed against him, destructive

ative of all this new Doctrine ? And truly what to answer to this evidence but by those other grounds, that the *Council* did not proceed with due *Application*, and so erred ; I cannot imagine. And now I think I have fulfilled my promise to my *Reader*, that either this new model of *Purgatory* cannot subsist, or else the *Council*, in our very point in question, hath not only *possibly*, or *not possibly*, but *de facto* proceeded to an *erroneous definition* ; *de facto* by this attempt hath *fallen into an error*, and *de facto* *publisht it to the World*. And the *Church* which hath constantly imbraced this *Faith*, hath *de facto* erred as well as it.

And now I hope your peremptory *When*, hath received its answer, your so many times reiterated question. *When is this purgation perfected, compleated, ended ?* Take the *Popes* answer (since I hope you are not so good a proficient as to detest and abhorminate his authority, to teach you faith,) *before the resumption of their bodies, and the general day of Judgment* : Let the *Council* satisfy you, (if you are not poysoned with that detestable Doctrine that it may err too, as well as the *Pope*) being *purged, even uncloathed of their bodies, presently*. Agree and reunite your self to the *Catholick Church*, and be

refractory no longer upon the itch of novel-
ties, of seeming wiser then all the *Christian*
World ever was before you.

Sect. 21. But still you bite the Bridle ;
these words so directly opposite to your er-
rour, are in these *sacred decisions* ; there they
are, and there they must remain, *maugre* the
Gates of *Hell* which shall never prevail a-
gainst this *Faith* ; and when you have turned
your self into all your postures, you appear
with this pitiful evasion ; these words are
there indeed, but (say you, *pag. 19 20. &c.*)
they reach not home to our point : The
Popes *ante re assumptionem, &c. before the resur-*
rection, depends on the precedent words ; *when*
after death they shall be purged, and after the
aforesaid purgation, which words also should
have stalked in great Letters ; This *purgation*
is indeed *supposed*, but no way *defined* : and
for the *Councils, Presently*, it also depends on
the foregoing words ; *being purged, uncloa-*
shed, &c. which presupposes a *purgation* held
by some divines, in the state of *separation*, but
no way *Decrees* it ; and since the question
was not then of the truth of this *supposition*,
(as now it is,) but that then it was admitted
without more adoe ; you grant us, that in
that *supposition* those words passed into the
Pope and Councils, Decrees : The *Pope* indeed
was

was of the opinion, that the *purgation of souls might be compleated in the state of separation*; but what does that concern you: You lawfully dissent from his *Opinion* if you find reason, but not from his *Faith*: where he *opines*, you *follow him as far as his reason leads*; but where he *defines* you *submit*.

Now Sir as to this, I wondered at your last word *submit*, for I understand not you, if you understand your Master. We are here in a business of *Faith*, and certainly you pass a very handsome complement upon the *Pope*, when you tell him you *submit* to his *definitions*: If this be real, (since your submission in *faith* can not be grounded but upon the supposition that he is *infallible*;) your *Master* will instantly discard you out of the School: For an *Heretick*, an *Arch-Heretick*; for an introducer of *Antichrist* into *Christendome*: This censure he hath fixt on this Doctrine, as I have told you before.

But as to your plea, though (to use your own Phrase) it is *incomparably false*, as is before evinced; nor can it according to your *Masters* own grounds take place in the *Council*, where they proceed upon the *depositum of Faith*: Yet to give you that satisfaction, we will joyn issue in this your *subtility*, as if your plea were allowable. And in truth,

when you say that they proceeded on this as a *supposition* only, Your moderate Reader will much blame the boldness of this attempt, because it will leave very ill consequences behind it; and besides he will tell you, that you had a very great disesteem both for the *Pope* and *Council*: and that you fancied them to be admirably ridiculous *Persons*; who should proceed to definitions of *Faith*, to declare us *Articles* of our *belief*, which regulate so much *practise*, on *suppositions*, not only false but *impossible*. The whole *Christian World* was in labour about the state of souls in *Purgatory*, the *East* and *Western Churches* meet, the diligent scrutiny of *Divines* make a search into all *Libraries*, *Papers*, *Scrolls*; and after all these Throwes, the issue is, *non-sensical definitions* upon not onely ridiculous and false, but *impossible suppositions*. If they had troubled their heads, to tell us that *when the Sky falls, we shall catch Larks*: it had been tollerable; the *supposition* had been foolish, not *impossible*: But to tell us, and make such a putther to tell us, *when you remaining yet what you are, shall become an Angel*? what then shall happen: when indeed nothing shall happen, or any thing may happen, is to render the supream *Pastor* of the *Church*, the sacred *Assemblies* of the shepherds of our *souls* a laugh-

laughing stock to children. And yet this is our very case according to you; for upon this bare and impossible supposition; *that the purgation of separated souls might be compleated before reu-
nion*, issued this impossible Doctrine, that they were presently, and before the day of Judgment receiv'd into heaven. And if you had but weigh'd those very Examples you use (pag. 20. 21.) you would have observed this. What sense will this bear? A Prisoner when acquitted by Proclamation, becomes a free man: or Fire apply'd to combustible matter presently burns; if it be absolutely impossible the Prisoner should ever be acquitted by Proclamation, or that fire should ever be apply'd to combustible matter? what practise can we regulate by such Positions? and yet your self had a twinkling light of it p. 21. for having asked your friend, *when you should see him in the Country?* You complain of his canting answer, when he tells you, as soon as he comes down, he will visit you, since (as you say) it was the confidence of this, which made you inquire the other. We must be confident then of the supposition, or else what is drawn out of it, is nothing. If it were impossible, your time should ever be out, under this your new Master, your setting up a new School for your self, would signifie nothing. If it be impos-
sible

sible, That you should ever have performed your previous exercises, your presently proceeding Doctour would be out of doors. So that without being an Oedipus, if the supposition (as you will needs have it) that Souls may be purged unclothed of their Bodies, be impossible, the definitions both of the Pope and Council are more filily ridiculous, then any Fable in *Æsop* or *Ovid*, for in these there is still some Morall or Physicall Mystery coucht for our Instruction, in them nothing at all.

But how do you parrallel pag. 22, 23. your Adversaries proceed, in *obscuring some words in an obscure Letter*, or render it worse, then if he should set in Capital Letters, *Christ is not risen from the dead, and our preaching is vain*, in lieu of these words of St. Paul: *If Christ is not risen from the dead: Then our preaching is vain*, the cases being so far different: for here St. Paul out of one absurdity which his adversary admitted, deduces an other absurdity, and presses it against him. And I pray you, when you write again, tell us, Whether the Council and Pope Dispute here only, and Define nothing, or whether they argue only as St. Paul did: *If Souls be purged, unclothed of their Bodies, they presently are received*
into

into Heaven before Judgment : both which according to you, are impossible. And yet, Sir, I applaud your conceit as pretty, to possess your Reader, that the *Pope* and *Council* does not only not *Define* against you, but indeed *Define* nothing at all, and only dispute against your Adversary, pressing out of one impossibility, which he admits, an other which follows it.

But you tell us, p. 28. and that very truly, that among the *Divines* in the Schools, many times such impossible *suppositions* are stated, to clear a point in question. And yet you are somewhat unfortunate in your examples ; for in this example you bring, *If Judas had repented heartily, God had been merciful to him* : This is so far from being a Question, that no Christian can hold the negative. And for your other, *If there had been no Trinity, there had been no Incarnation*. The supposition indeed is impossible : but I would willingly know, what Divine *Disputes* it : Since it is impossible, we can have any light ; that in case there should be but one Person in God, he would not have taken Humane Nature upon him. But though your questions be indisputable, others upon impossible suppositions are : where the question clears a formality which depends not
on

on the *impossibility* of the *supposition*, (so
 so it would be nothing) but might be pro-
 posed in *possible* terms; though not so justly
 home to our understandings. As for exam-
 ple, the *Divines* dispute, *Whether if the*
holy Ghost did not proceed from the Son, he
would be distinguished from the Son? which
 question is no way impertinent: it bearing
 this sense in other words, *Whether the pro-*
cession of the holy Ghost from the Son, be the
precise reason of the distinction between those
two Persons? And so for our better com-
 prehension of this nicety, is stated in that *im-*
possible supposition. But though this and the
 like nice subtilities may besit Metaphysicall
 Schoolmen, yet with reason you were shye,
 and therefore tell us, *p. 28. However it may suit*
with the gravity of the Supreme Pastors
Decrees, to proceed on such *Metaphysicall*
niceties: whilst in truth, without these mea-
 ly mouth'd excuses you should have plainly
 told us, *That both the Pope and Council*
proceeded on such quiddities, however it
 beseemed, or misbeseemed their *Gravities*,
 or else you tell us nothing as to your pur-
 pose of building these Definitions upon
impossible suppositions: much less will it
 be to our purpose to tell us, *That per-*
fect Charity brings an immediate Heaven;
 which

which is not ours, nor the *Popes* Questions in which he was, as you would perswade us, to *enumerate all possible and imaginary Cases* : And yet you would possess your Reader, as if those sacred Assemblies, who are to deliver the World that *Faith* which is to regulate the practice of all and every *Christian*, should proceed onely on these niceties and formalities of School-men : For you insinuate, p. 29. that the Pope spake onely to them : as if we were bound to beleieve in our *Metaphysical* Disputes in the *Schools*, whatsoever our practise be out of them. And yet all our practise of Devotions for the Dead, stands on the firmness of this Doctrine : which if built on an impossible supposition, these formalities can regulate just nothing. So that the Objection you made to your self, still remains in full force : *That this is but an evasion, which gratifies, and without any ground you make use of, to evade an otherwise unavoidable Authority.* I can not then but lament the misfortune of that Age, that this *School* was not then opened, or hearkened unto ; that you your self were not called to counsel in this business : it would have saved both the *Pope*, and *Councils* credit ; you had quickly taught them what *Suppositions* to make ; what *decisions* to build on them, and much more effectually ;

one

one *Thomas the Englishman*, appearing from the East of the *Trinobants*, had put a stop to this *Torrent*.

My Reader himself will easily observe, what a wide gate is laid open by this *Sphistry*, to evacuate the rest of that *Bull*, nay, the most of our holy *Faith*, and *Doctrine* of manners. What if another *Trinobant* should rise and assert, *That it is not possible any souls of just men can pass out of this life, without need to be purged in the next*: What could this *Bull* avail against him, though he should accept it? What can this definition, *That such souls passe immediately to Heaven*, be of force against him, whom my Adversary hath furnisht with this ready Answer: *It depends on a false supposition; the Opinion, not the Faith, of the Pope*. What if an other should sustain, *That it is not possible any soul should leave this life in mortal sin*: what could he be concerned in this Decree: *That such descend immediately to Hell*: whilst to him this *Doctrine* is built, *on a false supposition, the Opinion, not the Faith of the Pope*. And in our other *Beleef*, what if a new *Imp* of *Hell* should arise, and admit onely a *metaphorical*, and not a real *Son in divinis*: How could this *Blasphemy* be repressed by *Consubstantialem Patri*, in the sacred *Nicene Creed*, whilst

whilst he is ready furnisht with his Answer ; *This depends on this false supposition, That there is a real Son, which I deny.* And in our Doctrine of Manners, what if the same miscreant should say, *That a moderate affection to a Concubine, is a less crime than an immoderate love to a Wife,* as less intangling our souls and hindring their pursuit of the Divine Love : what could the contrary Faith of all the *Christian world*, or the Doctrine of *Christ*, saying, *If thou wilt enter into life, keep the Commandments,* avail against him, who hath his Answer ready, That this Faith and Doctrine depends on this supposition, That God hath forbidden the one, and not the other ; whilst in truth, *God hath neither commanded, nor forbidden any thing at all.*

Sect. 22. And now having answered this, I know not any thing else, thar carries any appearance of strength in your Book : So that I might fairly take leave of this Subject : But I will not be a Niggard to my Reader, I design to give him a cleerer view of your School, this will serve as an Introduction to those further discoveries I design for the future. And as to our present business of *Purgatory* ; My Reader may perhaps have met this new Model, sustained in *English* : he hath perhaps
heard,

heard, that the *Faith* we here fight for, is but a late device brought into the *Church* by *St. Gregory* the Great, the glorious *Apostle* of our now unhappy Nation, pursued by Venerable *Bede*, *Odilo*, and a long Catalogue of eminent Saints and Doctors, since that time, and so took its rise and continued support, by pious, but silly credulous *Monks*: for all those Lights of the *Church* are most severely whipt for their foolish credulity of *Dreams*, *Fancies*, *Melancholy apprehensions*, and *nothings*. And besides, because it is provoked (after the mode of our late castaways in Faith) to the primitive Ages immediate to Christ: I will (for my Readers just satisfaction) give him two or three of the most eminently learned Fathers of those Ages, to which they appeal, and the rather because it will appear how far different their sentiments were, both as to the *Substance* of those sufferings, as well as to the *Continuation* of them, from those of this modern School. Let Great *St. Augustine* stand in the Front.

We may not doubt (says he)
Aug. Ser. 32. de verb. Apostoli. *but that the dead are helped by the Prayers of the holy Church, and by the wholesome Sacrifice, and by the Almes, which are distributed for their souls, &c. For this is a Doctrine delivered*

by the Fathers, and observed by the whole Church. And afterwards; Now when works of Mercy are performed for their assistance; who doubts but that they help them, for whom prayers are not in vain offered up, to the Divine Majesty? &c. This place I choose to stand in the Front, because it strongly asserts the Essence of Purgatory derived by Tradition from the Fore-fathers, and observed by the whole Church, and because it is so home to the relief, those souls receive by our Prayers and Alms. And now this great Father having told us, what he hath thus received as to the Substance, let him also tell us what he hath received as to their Sufferings there, and Continuation of them.

Let no man say, I care not *Aug. Ser. 41. de S. S.*
how long I must tarry in the

way, if at last I come to eternal life; let no one say so, (dear Brethren;)

For surely, that Purgatory fire will be more severe then any punishment which can be felt or imagined in this world.

And again: According to the *Hom. 16. de 50.*
greatness of the sin, shall be

the length of the stay. And again: We must so long remain in that Purgatory fire, *Serm. 41. de S. S.*

until the aforesaid small sins

(as it were Chips, Hay, Straw) are consumed.

Let us add to him, Learned Origen, more ancient, than St. Augustine; who though he afterwards erred, yet in all points stood clear, when he writ those Learned Commentaries I here cite. The nature of the Hom. 14. in *sin* (sayes he) is like the Levit. matter which is consumed by the fire, which as the Apostle affirms, is built by sinners: who upon the Foundation of Christ, build Wood, Hay, Stubble: whereby is plainly declared, That some sins are so light, as they may be compared to Stubble, to which if fire be applied, it can not stay long in it: Other sins are like Hay, which the fire also consumes without much difficulty; though it staves somewhat longer then in the Stubble: And other sins are compared to Wood, in which, according to the quantity of the crimes, the fire finds a lasting and great substance to feed upon. Thus therefore each sin, according to its quality or quantity, is punished; but for how long time, or how many Ages this purgation (which is by the punishment of fire) shall endure; he alone knows, to whom the Father hath committed all Judgement.

Let's

Let's hear pious and learned S. Greg. Nyss. in that excellent disputation he had with h's Sister *Macrina*. As they who purge Gold, (sayes he) from its drasse mixture by the fire, do not onely melt that which is adulterate, but must of necessity melt that also, which is pure, together with the counterfeit, bad, and corrupted matter; which corruption being consumed, the Gold remains purified: In like sort, it is also necessary, that whilst the naughtiness and corruption is consuming in the fire of Purgatory; the soul, which is united to this naughtiness and corruption, must continue in the fire until that adulterate, gross, impure, and corrupt matter, be wholly abolished and consumed, &c. Wherefore the torment and sorrow there suffered, is measured by the quantity of the Viciosity (as he terms it) and naughtiness, which is found in each one of the sufferers. For it is not meet, that both of them, to wit, he who for a long time hath wallowed in forbidden evils, and he who hath fallen into certain mean offences, should be equally tormented and afflicted, by the purgation of his vicious custom, and habitude: but proportionably to the measure and quantity of the matter, shall that pain-bringing flame be inkindled, to continue for a longer or shorter space of time, according as it shall find fuel to nourish it. The Soul therefore

therefore that is clogg'd with a great inherent burthen of matter, must necessarily suffer a great and longer induring flame, which may waste that matter: But the soul to which that consuming fire is applied for a less space of time, the punishment doth remit, so much of its vehement and severe operation, by how much the subject hath a less measure of corruption, viciousity, and naughtiness to be consumed.

I hope, Sir, when you have perused and duely weighed the *how long* which rendred St. *Augustine* so solicitous, his *length of the stay*, in propotion to the greatness of the sin: the whole Analogy of *Wood, Hay, Scubble*, (in which St. *Paul* had before delivered this Doctrine of *Purgatory*) exactly answered by the time of their sufferings; in *Origen*: his *how long time*, *how many Ages*: The whole design of St. *Greg. Nyssen* in his discourse, his *kindling the flame* for a *longer*, or *shorter time*: his so many times repeated a *great and longer induring flame*: his *apply'd for a less space of time*, &c; you will see those *Ages* to which you appeal, had far other apprehensions of *Purgatory* than are consistent with your new *Systeme*; and perhaps a modest Christian *Divine* would have blusht to pronounce, That all these *Apprehensions* proceed but out of ignorance of the nature of separated

rated Souls. De Med. Stat. dimens. 17. And if He had had the least respect for Christian Religion, he would have sunk with shame, to appeal from all the Light of Christianity, to the ancient Fables and Fictions of Heathen Poets. How could those shameless words pass from his Pen; Much better then and more solidly then they, did the Poet Philosophise in the sixth of the Æneads, where he fancied to have found his Purgatory, never admitted or thought of in Christs School? Pardon me, Sir, if a zeal hath transported me; I can not endure the confidence of a Christian Writer, who should prefer a Fable of Virgil, before the consent of all Christianity, and that now in point of Faith, of Purgatory. It is to give an approbation to an infamous slander I have read in a modern Enemy of the Catholick Church: That she hath pickt her Tenets out of the Poets, and now their Fables stand canonized in her Creed.

But to the consent of these great Lights of the Church, let us add the publique Lyurgy, the great conveyer of Tradition to us; let it give testimony to this Faith. We find the Priest at the Propitiatory Sacrifice for the Dead, pouring forth his Devotions in this manner.

*Dread Judge! whose Justice is severe,
Their long black score of sin make clear,
Ere the Accounting Day appear. What*

What new construction shall we have of this *Ante diem rationis*, *etc* the accounting day: and every where Grant them rest Eternal. Receive, O Lord, the Sacrifices and Prayers for those Souls we make a memory of this day make them pass from death to life. And more expressly in the Prayers and Poth-communions. Grant, we beseech thee, O Lord, that the Soul of thy Servant being purged and discharged from his sins, by these now offered Sacrifices, may obtain mercy and Rest. What senseless Devotions are these whilst Separated Souls cannot be purged or discharged by any Sacrifice whatsoever, since that is reserved to the state of Reunion?

SECT. 23. But to this Clowd of witnesses, to all the Authority we can Imagin in the Catholick Church, to the consent of all the Christian world, Fathers, Councils, Popes, to the Constant and Universal practice of all the faithful, not any Church, Chappel, Altar, Oratory, but speaking it alowd, in their continual Prayers, Dirges, Masses, Alms, Master Whites Doales, &c. What is opposed? but, THOMAS

Instit. Sac. ANGLUS E GEN-
NEROSA ALBIORUM
IN ORIENTE TRINOBAN-
TUM PROSAPIA ORIUN-
DUS.

DIV. THOMAS THE ENGLISHMAN DESCENDED OF THE GENEROUS PROGENY OF THE ALBII (I think he Construes it *Whites*) IN THE EAST OF THE TRINOBANTS: *As* which in good modest *English* is, *Thomas White of Essex*. Together with the authority of the *Heathen Poets*. Not so (you will say) we have not this *Thomas The Englishman*, with this frightful title: but with his Reason, with his Demonstration: with that indissoluble Chaine of necessary conclusions, pursued with Irrefragable evidence; through the most abstruse properties of *Bodies*, to the clear discovery of separated *Substances*, not onely of *Souls*, now severed from that Clay, which before inclosed them: but of *Angels*, those clean, pure Spirits, which never had any alloy of drossy matter. *Dives Promissis*: To be rich in *Promises* may accompany very poor men: would your performance were answerable, though much short of the full proportion. This, truly Sir, is a very handsome invitation to your School. But is this the onely entertainment there? O no, we have an incomparably higher and nobler feast prepared for us. *All* this is but his *Peripateticke*: the achieving

What new construction shall we have of this *Ante diem rationis*, ere the accounting day: and every where Grant them rest Eternal. Receive, O Lord, the Sacrifices and Prayers for those Souls we make a memory of this day make them pass from death to life. And more expressly in the Prayers and Poth-communions. Grant, we beseech thee, O Lord, that the Soul of thy Servant being purged and discharged from his sins, by these now offered Sacrifices, may obtain mercy and Rest. What senseless Devotions are these whilst Separated Souls cannot be purged or discharged by any Sacrifice whatsoever, since that is reserved to the state of *Remission*?

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of Thomas the Englishman of the Albi of the East Saxons. What shall we hope for in his Theology, now he hath gotten this much nobler Title? What is it for the now great Trinobant to understand Men and Angels? This towering soul flies much a higher pitch; by his Adamantine Chains of Demonstrations, he soars up to the ^a in-

^a See Institutiones Sacre, in the beginning Ratio operis, where after a description of the Theology he delivers, Vide, &c. (saith he to the Reader) See what an execrable thing it is in such matters as these, after a proposition and a hope of Verity in them, to feed our hungry Souls with vain and lying trifles. Remember then thou art a man, born capable of truth, and that all these things are proposed to thee in a familiar language, that thou mightst understand and enjoy them. He who hopes this without Demonstration, goes about to delude himself and thee. They object the obscurity of Faith, and the inaccessible darkness of the Divinity to our Reason. But this hinders nothing; for such Demonstrations may be given of the Mysteries, as is given of God himself, &c. Courage then, and dare thou to expect in Theology the full satiety of thy understanding: Seek for it certainty, and the evidence of Science and Demonstration. And in the same Institut. Sac. 2 Volume lib. 3. Lect. 2. And since Grace is so implanted in Nature, that they draw each other with connected Members, and interlaced Unks: it is not to be doubted, but most of the Mysteries of Faith, may be Demonstratively known; so that the Church now proceeding to the midday, they are to be Demonstrated.

ac-

accessible light of the Divinity, he leads us into the *bosome* of that incomprehensible essence, and there evidences by clear light, the ^d *Eternal Generation of the Word, the Procession of the Holy-Ghost*: There he enlightens us clearly to see, an *Eternal Father*, a *Co-eternal Son*, a *substantial love*, *Generation*, *Processions*, *Nature*, *Persons*, *All*: In sum whatever our astonisht humble-Faith, hath hitherto only accepted by *Revelation*. ^c And yet which is more admirable then *All* this, and which never yet fell into any mans hopes or thoughts that it

^b See *ibid*: *Ratio operis*. Theology is planted in nature, Faith is delivered to us, in humane language. What more sublime things are disputed in Theology, then Father, Son, Generation, Spiritation, Nature, Person? &c. And yet we were taught all these things by Nature and Reason, even before Christ. But if these things now be rendered evident, there will nothing at all remain obscure. See more fully in the same Book, lib. 2. where all these things are pretended to be demonstrated, by the Principles of natural Reason.

^c See *ibid*. *Ratio operis*. *A libertatis caro sibi alter anguis*: The other Snake bites out of the Den of Liberty. Where of these contingent Theological Truths, he largely promises demonstrations, and attempts it every where in his new Theology, where these mysteries are treated.

could

could be possible, even of those contingent
 series, to which the *Divine Will* is free;
 and where neither part of the contradiction
 determinately, can have any necessary tie to
 the Cause (as certainly, all created truths
 are, for God to any thing besides God, can
 have no necessary connexion) he with his in-
 comparable *Chain*, fixes even in such contin-
 gencies, this determinat part of the contra-
 diction. And all this after our great Knight,
 his standard bearer, Sir Kenelm Digby had
 now held forth his new Torch, to the hitherto
 darkned World.

See *ibid* Ratio operis, Eadem Labyrintho, &c.
 In the same Labyrinth with Divinity, Philosophy too,
 grew old. But Digby hath held forth his Torch: If now
 they despair of it, is vanished: Dare, now greater
 things; his foot-steps will lead thee to the fortress of
 Theology, &c. What then dost thou fear? and
 trembling shunnest the Digbean attempt? If the
 things thou learnest are false, reason it self will
 teach thee so, if they are true, the happy success will
 now prove thee glad; if they are uncertain, dost
 thou loose anything by seeking; set then the right foot
 forward, and gratefully hold on that path, madden
 by other mens labours.

May Sir, this your great *Master* be happy in his glorious undertakings; may success attend and wait on his endeavours. *Phaeton's* youthful attempt to drive the *Sun*, was nothing to this enterprise; and yet—*magnis excidit ausis*. Happy we who are reserved to this *third age* of the *Church* which is no more to walk by *Faith*, but by *Science*! Happy we that now live, when this new *Sun* appears from the *East* of the *Trinobants*, who gives the *second Wing* of *Knowledge*, to the *Woman*, to the *Church*! but especially happy we to whom the acquaintance of this *Miracle* (for a *Man* I dare not style him, nor an *Angel*, since even to them, but by *Revelation*, these *Mysteries* are hidd,) hath not been denied! May all other Doctrines be silenced, all other Schools shut up; they have hitherto led us in a *Cloud*, in a submission of our understandings to *obscure unseen verities*, upon the Authority of *God the Revealer*: whilst he (tearing this veil of ignorance, which incumbred our understandings,) hath displayed with light and evidence, and plac'd *All* in the mid-dayes *Sun*, whatsoever we have groped for hitherto, in the dark obscurity of *Faith*.

Let

Let us no more envy the happiness of those who conversed with our *B. Saviour* in *Flesh*, who heard that heavenly voice, who beheld that ravishing countenance, beautiful above the Sons of Men, who were eye-witnesses of those stupendous miracles he wrought, in confirmation of that Doctrine which he brought from the *bosom* of his *Father*. Let not an other bragg, he received his *Faith* from the mouth of *S. Peter*, the *Rock*: of *S. Paul*, the Vessel of *Election*: of *S. John* the *beloved of Jesus*: but let all these worthily envy us, who now have a *Da-ward*, as far excelling all them, as *Light* excells *Darkness*: as *Day*, the *Night*: as *Evidence*, *Obscurity* it self. For alas! what did *Peter*, *Paul*, or *John*, or our *B. Saviour* himself? They layed down obscure Positions, abstruse hidden mysteries, and in confirmation of the truth of what they delivered wrought *Miracles*: which certainly inforce no *Affect*, but leave us to our former liberty: leave the *Object* it self, in the same obscurity it was before: For since they are neither its *cause*, nor *effect*, but purely *extrinsecal* to it, they enlighten not at all the *object* in it self. What then was begotten in the souls of those holy *Apostles* and *Disciples*, who followed our *B. Saviour* by his

his *Preaching*? but a free, voluntary submission of their understandings, to those obscure truths he deliver'd upon the *Authority* only, of their heavenly *Teacher*. But our great *Master* promises a far other proceed: Not by an Attestation *extrinsecal* to the *Object*, will he confirm those truths which he delivers to us, but out of the cleare principles, and intime *notions* of the *Objects*, out of the very bowels of the *Mysteries* themselves, he will render all *cleer*, *evident* and *perspicuous*; and ravish our souls (even whether our selves will or no) into an *Assent*, not any more of an obscure, dark *Faith*: but of a cleer, apparent *Science*, even to the *full content and satiety* of our truth-thirsty understandings. Let him then possess the *Chair*; Let him be *Inthroned*; Let *Peter*, *Paul* and *John*: nay, let our *Master* who came from heaven to teach us, give way; Let all other *Doctors* whatsoever, attend upou his *Triumph*. Let the astonish'd captivated world, shutting henceforth their ears to all others, hear him *Alone*. Why should we trouble our heads any more with the *Gospels*, with *Paul*? We find no *Satiety* of our understanding, in their bare, naked

* See Instit. Sac. Ratio operis. Expect that full Satiety or surfeit of thy Understanding in Theology.

Asser-

Affertions. In the beginning was the Word,
and the Word was with God, and God was
the Word: What if ten thousand miracles
were wrought, in confirmation of this Do-
ctrine? my Soul has not its full content: I still
thirst after light, after evidence, which here
is not to be found. Let us then, shutting our
ears to these drily proposed Doctrines, hear
great Trinobant, and Satiase and glut our
understandings with this his evident, clear
Demonstration. For thus what St. John ob-
scurely had told us, he makes apparent: That
there is Unity and Plurality
last. Sac. lib. 2 in God, without Repugnance;
lett. 1. Since that God knows himself,
and the thing defined being
put, the definition is also to be put in him,
(but to know is to be an other thing, as another
thing; and to be known is to be an other thing,
as an other thing) the business is plainly ended:
that God is in God as an other, in an other:
and by consequence Alieny is truly and re-
ally, and as a predicat of God, found in God,
and not onely as a manner of predicating, or as
it is in our Understanding. Here is light,
here is evidence able to ravish a soul; nay,
Satiase and Surfet her, in the height of
all her Thirst and longing after Truth.

Sect.

Self. 24. In truth, Sir, a sober *Reader*,
 though he were in a *melancholy mood*, would
 be tempted to smile, at this *Demonstration*,
 (as you did *pag. 11.* at the word *verbatim.*)
 And yet that *Passion* would justly give way to
 his *indignation* against this *Presumption*. No
Christian, but hath heard, That the *Faith*
 our *B. Saviour* taught Mankind, was to con-
 tinue in his holy Spouse the Church on earth,
 till the consummation of the world, and his
 second coming to Judge. And can we cease
 to wonder, or indeed to conceive a just in-
 dignation, now to find a *Thomas the Eng-
 lish-man*, who after Forty or Fifty years stu-
 dy, should tell us, That in truth we have all
 been mistaken: there is no such matter: But
 that in the *Infancy* and *Child-hood* of the
 Church, She was to walk indeed by *Faith*,
 but now, in the third Age, or *Mans estate*,
 she is no more to be governed
 by *Faith*, but by *Science*, by *In^a S. li. 3. lec.*
Demonstration. In this very *2. & alibi*
Third Age or *Mans estate* of
 the Church, in which now we live, to begin
 undoubtedly from himself, (since he admits of
 no one *Demonstration* in any *In the Letter of*
 one former *Schoolman*; and *Vindication.*
 himself promises thousands:)
 And all this made out of the most prodigious
 expli-

explication of the *Apocalypse*, that ever saw light, as if it were a meer *Poem*, and a *Stage-play*: And peculiarly of that passage, That there were two wings of a great *Eagle*, given to the *Woman*, that she might fly into the desert:

Exeg. on the
Apocalypse, sect.
xi.

He understanding this *Woman* to be the *Church*, these two *Wings* to be *Faith* and *Science*, *Faith*, which our *B. Saviour* gave her in his *Occurrence* on Earth, by which she was to steer her course in her *Nonage*: But now She being come to *Mans estate*, He himself gives her the other *Wing of Knowledge*; for henceforth she is onely to be directed by his *Demonstrations*. And with this new *Wing*, he now gives her, fairly she may walk, if she please, unless she be able to fly, as she hath hitherto done for Sixteen hundred years, with one *Wing* alone, since this *Wing* quite destroys the other, *Evidence* and *Science* being perfectly destructive of *Obscurity* and *Faith*.

But it is worth my *Readers* pains to see this admirable conception of his fancied *demonstrative Third Age* of the *Church*, described at large in the same Book, Sect. 9. and elsewhere. In the tenth Chapter (sayes he) begins and is perfected, the *Enarration* of the *Third Age* of the *Church*, which because it

to be prosperous and blessed, and subject to few evils, therefore it is described onely in general, &c. The Reason of this is, for since Grace perfects Nature, and since in rational nature there are three degrees, or species of knowledge, by which successively the soul receives increase, to wit Faith, which governs Children: Opinion, which steers young men as yet unexperienced and unskilful: And lastly, Science which directs men now perfect: It is necessary that in the Church, Nature ascend by the self same degrees, Till Constantins time (the first Christian Emperour) Faith alone took place: From Constantin till our age, Hereticks, were combated by Rhetorical and Logical dissertations, which because by little and little, is fitted to conduct men to Evidence, the immediat succeeding Age of the Church is to be expected, in which Evidence succeeding, there will be no place for Heresies, but the Church shall flourish in most perfect Peace and Prosperity.

And having thus adorned the scene, he brings himself down from Heaven, with these happy demonstrations in this manner. As in this Chapter (sayes he) S. John teaches, describing unto us, A strong Angel, as sitting for mans estate: Descending from Heaven, from whence all good things are derived to us. Cloathed with a Glorie:

That is with a celestial garment, as who brings heavenly things to us : not keeping himself aloof from us, but even approaching and coming neer unto us : And the Rainbow, which is the symbol of Divine Peate, hung over his Head And his Face was like the Sun : To wit, as he who came to communicate perfect light, to humane kind : And his Leggs in strength and firmness, as Pillars : And in activity, as Fire : And he had in his Hand, an open Book, that is to be read and understood by All. And in which there was no obscurity or involution : And He put his right Foot on the Sea ; that is, he subdued turbulent spirits by force and Power : And His left Foot on the Land ; that is, confirming and strengthening the humble and meeke : And he cried out with a lowd voice, even like the roaring of a Lyon : Which apertains to the latitude of the Church, which is signified to be extended as farr as his voice might be heard, &c. And the effect of his voice was, that the seven Thunders might speak their Voices ; that is, have their effects : which the Apostle is forbidden, to write for the reasons above delivered ; nevertheless, he is commanded, to seal them in his memory, perhaps to be told to pious men in private, not publicly to be promulgated to the Church.

But

But least this could not be so happily adapted to himself, and his long lasting third age of the Church, steered by his *Demonstrative Religion*: since presently the Text introduces this same Angel swearing: *That time should be no more*, and S. John is presently described to have devoured this open Book, which the Angel brought from heaven. Which might seem to regard the end of the World, when *time shall be no more*, but these circulations of the heavens shall receive their last end and Period: he tells us, that this Oath of the Angel, and this devouring of the Book, by S. John, belong to the preparation of the ensuing ruine of the World, and consummation of all things. And the Book though sweet to the tast, and hearing, yet was bitter in his stomach: And could not be contained, but forced him to preach the Doctrine of it, to others. Thus he:

But it is a good divertisement to see how after this sublime conception had fallen into his head, how he hugs it, and pleases himself with the fancied happiness, of that state of the Church, which thus shall be steered by evidence, by his *demonstrations*: and how far he prefers it, before *All whatsoever* we have hitherto been acquainted with in *Christianity*, and even *Prophecies* of our

future happiness by it. ^a *All Philosophy shall be new molded, All Theology shall be refined, by his and his Knights Demonstrations.*
^b Never were School-boys so handled by an Imperious Master, as He (besides the correction bestowed on all the Fathers for a thousand years) whips all the School-Doctors, none excepted, and with most exquisite contempt, persecutes all their Learning.

^a See Instit. Sac. Ratio operis. Sulcus quem duco, &c. The trench I now draw, hoped will serve to derive both truth, and certainty, in Theological matters.

^b See ibid. neq; tamen sustinet hæc ætas, &c. Nor does the present age sustain, that mention be made of demonstrations, or infallible decisions; that Theology may be esteemed a science knit together, and woven with the connexion of consequences, or that it be believed to stand on other foundations, than a meer babbling medley of waxen words, or a certain juggling temerity of babling Crackers; without any sense or meaning; (under the fir-name of Philosophy) on either side of the contradiction. What further mischief can we expect? or how long do we binder Fire and Sword? and adore this Idol of desolation in the Temple, &c.

And

And of the Church he foretels, in this third
 age there shall be no perse-
 cution, no Heresies: but she shall flourish by his demonstrative
 Religion in perfect tranquillity.

Exeg. on the
 Apocalyps. Sec.
 14.

17. She shall now be furnished with persons of
 most sublime and eminent sanctity; and though
 there shall be no occasion of Martyrdom: yet
 the supreme Saints, the first Fruits to God and
 the Lamb, shall adorn this mans estate or
 midday of the Church; Per-

sons of most sublime contem-
 plation. And further as to
 the Civil Governments of
 Magistrates, and happiness
 under them; he Prophesies.

Master writes
 Prohesie of
 the happy state
 of the Church,
 and civil Go-
 vernments gui-
 ded by his de-
 monstrative Re-
 ligion.

Instit. Sac. lib. 3. lec. 2. Since
 this (sayes he) is the supreme
 state of humane nature; it

will also bring with it the bettering of the
 manners of men, the Governments, and
 commands of Sovereigns, and supreme Ma-
 gistrates, shall be more mild and moderate;
 few warrs among Christians, the commodi-
 ties of life far greater: All excellent arts
 cultivated, and brought to the highest per-
 fection. And since the supreme Governours
 shall find Forraign Warrs necessary for do-
 mestick security, they shall disburden the

turbulent and ambitious spirits among Chri-
 stians, in Wars upon Barbarous Nations,
 and Infidels, the enemies of this demon-
 strative Religion: Whom since now they
 excell in Arts, they will easily conquer by
 Arms; and contain them in their du-
 ty, by an even handed, equal Government.
 And shall convert them to Christianity,
 and so Christ shall raign in the whole Globe
 of the Earth. Nor is it to be doubted, but
 that this State, being the very Flower and
 vigour of humane Nature, shall be of a
 most long continuance. Thus he rapt in
 an extasie Prophesies; such golden ages,
 melancholy men in Love with their own
 long settled apprehensions, fancy, and
 dream of. And his Scholars will easily
 believe, (that He now having establisht
 an eternal Peace in our Nations, by that
 admirable Doctrin, in his Book of Go-
 vernment and Obedience: ground. 16. That
 a dispossessed Magistrate is worse then an Infi-
 del; if he doe not renounce all his title and
 claim: And that All his subjects are ob-
 liged to resist his attempts:) their Masters
 demonstrations marcht of late to the con-
 fines, with the two great Ministers of
 State, and have now concluded a Peace be-
 tween France and Spair.

But

But this were tollerable, if this were *All* : Why should not every man enjoy his own thoughts ? Why should not this great *Master* be as happy as his own Imaginations, and the Applause of his *Schoolars* can make him ? But thus to betray Christian Religion to *Atheists*, to *Disbelievers* : To display his *Banner of Evidence* ; to open his *School of Demonstration*, to reduce all those stupendious *Mysteries* of Religion, to the natural force of our too too weak understandings, (and as I now exemplified in the *Eternal Generation* of the *Son of God*, a Mystery naturally unknown to Men and Angels ; for even those Celestial Spirits in their now state of *Frustation*, veil their faces with reverence, when they cry, *Sanctus, Sanctus, Sanctus*, to the adorable and ineffable Trinity) to tell us, even in these sublime *Mysteries* we shall be furnished with evident *Demonstrations*. And after this, the *Production* is a discourse so frivolous, so unconcluding : Assuming not only what is false, but what is *erroneous* ; and inferring quite another thing in the *Conclusion*, then was in the *Premisses* ; so that no *Philosopher* of two years course, but sees the emptiness of it, no *Divine* of one years standing, but has learnt the *Error* of it : is to render our holy *Faith* ridiculous, vain, and

contemptible to *Naturalists*, to *Disbelievers*.

Sect. 25. Why should we then wonder, if we have a new *Purgatory*? Alas, Sir, we have a new *Systeme* of a whole, intire, new *Religion*: We have a *Doctour* who with long melancholy thoughts, having fancied a world in the *Moon*, perswades himself, that all the *Faith Christ* taught us, shall be *evacuated*: all other *Schools* shall cease: and he, forsooth, for the future be the sole *Pole-star* of the World. It is not unworthy of our observation, by what wary steps this new *Divinity* (which fitted to the *Genius* of our times, I never read, but think I am in a *Romance*) walkt into the world. The first attempt was upon *Scripture*, whereby a long *Catalogue* of its uncertainties, by the *Transcribers*, *Translators*, *Printers* mistakes, or the wilfull corruptions of *Jews*, *Hereticks*, *half-witted* and bold *Readers*: it would puzzle any mans *Arithmetick*, to count how many to one it is, there is not one true word of *Scripture* in *Scripture*. Upon the sole score of the *Transcribers* mistakes, (in that supposition, that there were Two thousand Copies writ of the *Bible* in a hundred years) he concludes it sixteen to one, against any determinate word, that it is not

In *Rashorths*
Dialogues, *Di-*
alog. 2.

the

the true word of *Scripture*, this only saved, that the same error might be in several Copies. After this succeeded the *infallibility* of the *Pope*, of which I have given my Reader his sense already. Then followed, that he should attack the *Authority* of the *Councils*, which, in truth, with a better grace, and a complement of a *Non est impossibile*, he sent packing out of his *School* : And yet all this while he bore us in hand, that he would save *All*, by manly sustaining *Tradition*, the *uninterrupted Doctrine* handed down and delivered, by the succession of *Fathers* to *Children*, from *Christ* and his *Apostles* to any determinate Age : But because this *Tradition* could not, with any appearance be sustained, but that it carried or supposed, the *Infallibility* of *Councils* : Since there is nothing more universally and constantly beleaved : nor can we imagine any more Authentique proof of any Doctrine, that it is delivered by *Tradition*, then the *Decree* of a *Council* : And yet he being resolved, by the ruine of that *Authority*, to make way for his *Demonstrative Religion* : *Tradition* faded and dwindled, into this mysterious expression : That the *Errour* of a *Council*, though promulgated, should not pass into an established *Doctrine* of the *Church*, as delivered by *Fathers*, and preach-

ed by Christ : by which he brought all into his own power again. And when he had thus (as he thought) cut all the sinews of *Christian-Belief* ; the mystery of all the design is discovered : We must be governed by *Faith* no longer : Christ with his *Doctrine* hath possessed the Chair long enough : Master *Whim* with his *Demonstrations*, must now take place, And least my *Adversary* should tell me ; I do him wrong, in asserting, That after the rest, he hath now laid *Tradition* aside : I desire him and his *solid clear-sighted* Friends, to give me a *Catalogue* of all those *Doctrines* he admits into his new *Theology*, or proves in his *Institutiones sacre* (which are to be our *Scriptures, Fathers, Councils, School-men*, for the future) by *Tradition*, or on the score of *Authority*. Nor let him complain ; I impose a heavy task upon him : Those who are acquainted with every *Reffort* of his *Doctrine*, will quickly answer it : The *Catalogue* will proove so slender, so short, it will cost him no considerable Pains : I could comprehend them *All* in this one Word, *Nothing* : For in truth, there is none at all : So safe a truth it is, that in lieu of *Faith* and *Christian Religion*, we have nothing in this *School*, but under the title of *Peripatetick* and *Sacred Institutions*, an *Epicurean, Lucretian Philosophy* ; or rather

rather a medley of both theirs, and *Aristotles* Philosophy, and Pretended *Demonstrations* : not of our *Faith*, as Catholiques have hitherto understood it, but as now changing quite the *Notions* of the *Mysteries*, he is pleased to understand it. Of which we shall see more hereafter.

Seet. 26. Why then should we wonder at the Issues of this *Brain* ? What should we wonder at these *Productions*, which out of an absolutely erroneous *Method*, were hatched, and brought to light ? It is no marvel, if a most *Exotick Philosophy* being presupposed, an equally or more *Exotick Divinity* is built upon it. *A little Error in the beginning, proves a great one in the last end.* The attempt to square *Theology*, to (I know not what) pretended *Demonstrations*, hath wrought this destruction. Nor need we the help of *Divinity* : Our own Experience and Reason sufficiently evince, and discover this method to be ruinous. There is no man who hath made even a moderate progress in Sciences, but is sufficiently convinced how weak, how feeble our Understandings are : They are but *NoVICES* in Sciences, who are puffed into a vanity, as if they were even now become *Masters*. The better Proficients they grow, the more daily and howly do they clearly discover their own

own Ignorance. Let's consider it in particular; there is no knowledge so certain, so connatural to our understandings, as that of Quantity, the *Object* of *Mathematicques* and yet all the wit of men, that ever yet have been in the world, come so far short of the discovery, that millions of *Problemes* might yet be proposed, which no man can solve. And now as to our knowledge of *Natural Bodies*, it is far inferior to the former; for of these we scarce understand any thing at all. Who ever comprehended the *Composition*, the *Properties*, or even the Essential notion of a *Fly*? What *Physician* ever understood fully the Nature, the operations, the effects, of any one *Herb*, any one *Simple*? Who ever knew how *Rubarb* works on the innumerable parts of our bodies: how it purges, how it refines, how it abates, how it heightens the several humours of it? *St. Basil* understood our weakness much better, who in his 168 *Epist.* to *Eunom*, prosecuting this subject, proposes above twenty questions (to which twenty and twenty more may be added) of a contemptible *Emmet*: In none of which, the wit of man can satisfy his curiosity. And if we are thus short in those things we daily converse with, which we touch, and taste, what with

our knowledge amount to in *Separated Substances*, in *Souls*, in *Angels*, in *God* himself? The true ground of this our ignorance being this: That our understandings in our present state of *mortality*, being onely *naturally* moveable from our *Phantasies*, which depend wholly on the weak reports, drawn from our Senses: we have not, in this state, without *Revelation*, any other notions but such as are abstracted from *sensible Objects*; so that the peculiar properties of abstract *Substances* (since we are not now posselt of the peculiar essential notions of them) can not now by us, naturally, be known. And hence it is, that finding our selves so feeble, in things the most obvious even to our senses, all the Wise men of the World, have ever been struck dumb, and ravisht in the consideration of that *Omnipotent* hand, which built both *us*, to honour and love *him*, and *them* for our use to that end; so that where his *Authority* is ingaged, as certainly it is, in all things that appertain to *Faith*: we abase our prying proud curiosity, and square our weak apprehensions to *them*, and not these stupendious *supernatural Mysteries*, to our creeping groveling apprehensions of *Nature*.

It was then upon this mistake, that this
new

new *Purgatory* came to light ; it is one, and but one of a thousand of those unheard of productions, this new *Philosophical Theology* is stuf with. I could give my Reader many instances of *Doctrines* he never yet, nor indeed the world was acquainted with: but I will conclude with that very *Doctrin* (because it offers it self as near allyed to this our present *Subject*) with which he concludes his *Demonstrative Divinity*. It is concerning the *Damned Souls* ; for we have not onely a *Poetical Purgatory*, he hath also furnished us with a most *Romaneical Hell* : and who can but smile to think of those ridiculous *minick* postures, he fancyes of *Horse-courfers, Dancers, Fencers, Bowlers*, and all other *Brutals attempting now in Hell in all their several postures* ; those very pleasures in which they constituted their final
Instit. Sac. l. 3. Lect. xi. *end in this life.* Thus then of those *Souls* he concludes :

Their misery (sayes he) *depends on their present perverseness*, so that if they themselves would, they might even yet be happy. Out of the force and series of *Nature*, of which they are parts, nothing better (to wit, then to be damned) could happen to them ; neither to *All* of them in general, nor to *Any one* of them in particular. And least *Nature* or
 God

God should escape this *Fatall Doctrin*, he adds: *And even Nature and God himself should have been worse, if they had been otherwise dealt with. Pagan Fatality!* Out of the force and Series of Nature, nothing better, could happen to Judas then to be damn'd; and if he had not been so, God had ceased to be God: as so, forsooth, *Wisdom is justified against her children.* Thus he concludes his *Prodigious Theology*.

Sect. 27. And now I hope my Reader hath some light of the *Method* and *Genius* of this our great *Master* and his new *School*. It will give him an introduction into the further discovery of their learning. But because his pretended *Demonstrations* are now so cryed up by that little handful of his Scholars, whose itch after novelties hath rendred Profelites of his *Doctrin*; and since in the *Entry* to my *Discourse*, I have laid down those (as they would have us believe) unshakable grounds, of this new minted *Purgatory*: my Reader may justly challenge that we should take a *Survey* of them. And though this might seem weakly to anticipate, what I heare far abler Pens have undertaken at large, yet why should we not take a short view of them, and that even in the very order they lye.

And

And first then, leaving his Gibberish Notion of a Separated Soul, how Ridiculous is this Position: That the proper accidents (that is, those things that are in the Soul according to the Soul, its practical judgments, Its affections to friends and acquaintance, even to Corporal pleasures) are the Soul it self. Since that they are so, is not onely Indemonstrable, but Incomparably false: for the Soul is both Created without them, remains in the Body without them (in such as by grace have subdued these Inordinations) and much more in Heaven, both with, and without the Body, before and after the Resurrection: And even in his Systeme of Purgatory, the Soul shall be divested of them at the re-union: and yet all the Peripareticks or Lucretian Philosophy in the world, can never evince, that the Soul can be separated from it self: Therefore not from these Affections if they be the Soul it self. And how came these immediately insuing words, to escape his wary Pen, That the Soul without them were more imperfect? Are those very Affections which constitute Purgatory and Hell too, perfections of the Soul? Or when she comes to divest her self of them

Inst. Sac. lib. 3
Lect. 9.

at the Re-union, does she remain more imperfect in Heaven, then when she was in the state of suffering by Them? or is she then not her selfe because she is without them? or had she been less Perfect if she had passed out of this life, by perfect mortification without them? But because this *Doctrin*, That the Soul were more imperfect without these *Affectinos*, is very neer allyed to an other excellent *Doctrin* of our great Master (and which will much promote solid devotion) of the *Corporal Pleasures* themselves; let us compare them together, they agree very happily, and will illustrate one an other: Since *Corporal life* (sayes he)

is made in order to the attain- *Inst. Sac. lib. 3.*
ing of *Beatitudo*, and *Corpo- Lect. 1.*
ral pleasures

are conformable to corporal life, and therefore of necessity that *Corporal life* in its kinde, is the best, which hath the most, and greatest *Corporal pleasures*; (as elsewhere is shewn more at large)

And further, since the best *Corporal life*, doth best serve to the attaining of *Beatitudo*, it is also necessary that the *Christian discipline* (which is the *Mistriss* of *Beatitudo*) should even fill our lives with the pleasures of the Body, and those who live piously, should enjoy a hundred fold (of those *Corporal pleasures*) more then

those who live ill. Might not this excellent Sermon very well become a St. Austen or a St. Paul? No truly, Sir, they never were acquainted with this Demonstration: They lived in the Non-age of the Church; they were steered by Faith, not by this Evidence and Science. And so they walkt in Austerities; Tenances, Mortifications. They never fancied, That that Corporal life was best in its kind, which abounded with most and greatest Corporal pleasures: much less, That such an one was best adapted to attain that Beatitude they thirsted after. They looked on Corporal Pleasures as the Bane of the Soul: But our Great Master being still himself, might well teach us, That the Soul without these Affections were more imperfect, since he placed the Perfection of a Corporal life, best adapted to attain Beatitude, in the injoyment of the Pleasures themselves. In earnest, Sir, I have a scruple to Translate such Doctrines as these are, which onely besit Epicurus his School, and the life of Hogs: (though you would perswade us they are truths which promote solid Devotion) if I were not confident of my Readers virtue, and that they will beget a just horror in his Soul, both against the Doctrines themselves, and

and those *Principles* that lead to them.

Sett. 28. Secondly, How frivolously he concludes, *That the affections to corporal pleasures accompany the soul in her state of separation?* Their rise, their origin is the Body. The Soul were untouchable by them, if it were not by reason of that union it hath, to that clay which now incloses her. How could the Soul be concerned to *see*, to *hear*, to *touch*, if she had neither *eyes*, *ears*, *hands*, or any other *corporeal organs*, by which these pleasures could be conveyed to her? especially if she enjoyed her fill of those far more noble and excellent satisfactions (such as he puts of eminent compleat knowledge) proportionable to that *state of separation*. And what *Purgatory* could a *Scholar* endure, who should pass out of this life with all his *Affections* regulated, save onely that to learning, since in that *state*, his soul should even be ravisht with the injoyment of all that knowledge which he inordinately long'd for in this mortal life? How then is not the soul divest-ed of those base *affections*, when she passes out of the *body*, which have their source from this earthly habitation? But let us compare, this Doctrine, with an other admirable *Nonsense* of our Master. He tells us in his *Peripateticks*, *lib. 5. lec. 1, n. 6.* That the separa-

tion of the *soul* from the *body*, is of that efficacy, that the *soul* even in substance is changed: and that a separated *soul* is in truth an other thing (in substance) then it was in the *body*. As if forsooth it were this thing, this *soul*, which now informs my *body*, that offends God in this life; and an other thing, an other *soul* shall be punished for it in the next. And doth not this *Doctrine* evacuate all the fear of *Purgatory*, Judgment and Hell too? And let not my *Adversary* tell me he says it is an other thing, but says not, that it is an other *soul*: For I desire him to tell me, what other thing it is, if it be not an other *soul*; for still it is a *soul*, and nothing but a *soul*. A thing is a notion more universal then a *soul*: and what are distinguished in a notion that is more universal, can not be the same in a notion that is less universal. No *Logician* ever fancied, that those things which are distinguished in the notion of *Animal*, can be the same in the notion of *Homo*. If then the separation render the *sou*; an other thing, an other *soul*; how should it not have other accidents and affections, which (according to him) are the *soul* it self? or must it not of necessity have so? But let this too be supposed.

Sect. 29. Thirdly, Whoever fancied, That

a separated soul shall be tormented with a vast grief, by reason corporal pleasures are now impossible to be enjoy'd? Who ever was concerned or tormented, because he could not do that, which he knew to be impossible? Who ever was intollerably afflicted, because he could not Fly? or render his body as incorruptible as a Diamond? or become an Angel? Stay, (you'l say) I suppose an ardent affection to pleasures, not impossible absolutely, but onely by reason of the present state. And what then? The Soul is now Mistress of perfect Reason, even of all knowledge, according to you: They are *Phreneticks* onely, who torment themselves, because they can not do that, which they see is impossible in their present state, whilst they cannot transfer themselves into an other state, in which the pleasure they so much covet may be possible. How ardent a thirst soever you have to the knowledge of all truth; yet since you see such knowledge is in this life impossible to be attained, (and you hope for it in the next) yet do I not beleieve you indure any vast grief, or even are much tempted to rid your self out of this world, that you may enjoy it in the next. Besides, your Master tells us; *The Will is either not distinct from the Understanding, or at least, is adequately govern'd in the state*

of separation : How then can the *Will* be tormented with a vast grief, because of the impossibility of those pleasures, whilst the Understanding, shall clearly represent to it, the *Baseness*, *Vileness*, *Unworthiness* of such Pleasures, and which at one blow, cuts off all the *Wills* pursuit, shall represent them, as *Impossible* : But the truth is, this *Doctrine* is grounded upon a pure mistake : For the *absence*, much less the *impossibility* of corporal pleasures, doth not torment with any *vast* or considerable grief, those *souls*, (even in this life) which are most of all *immersed* in the affections to them, (and by consequence, not separated *souls* ; for (he tells us,) *they remain in the state of separation, even in that same proportion they were in this life :*) but just then, when the body prompts or calls for an enjoyment. Let us consider the most *luxurious*, the most *gluttonous* person in the world, when the present capacity of his body is satiated with those pleasures, he indures no considerable torment, till the body again call for a reiterated enjoyment. It is not then rational to say, That a *Soul* which passes out of this life by a long continued *Fever*, and therefore carries with it into the next world, a great affection to *drink*, shall be tormented in the next life with a *vast* grief, because she now can not enjoy

injoy the pleasure of *drinking*, whilst in truth, she can never suffer any *thirst*.

And how sordid and low a fancy he had of *Spiritual Substances* in their *state of separation*: to conceive them thus tortured, because *Corporal pleasures can not now be enjoyed*? Which pleasures, pious *Christians* abominate, even in this their *Pilgrimage*; which the *Pride* and *Ambition* of *Worldlings* easily overcome; which the wiser sort of *Pagans* scorn; which *Heathen Philosophers* would not stoop to; which *Avicen*, though a *Turk*, contemned, and his Master *Mahomet's* Heaven, built up and fancied for *Swine*. It had been pious, and worthy a *Philosopher*, to conceive them (as good *Christians* do) tormented with a *vast grief*, because they had so ungratefully offended *Almighty God*, and delayed their beatitude, for such low, contemptible, transitory *Pleasures*. But this satisfied not his design; it reacht not home, to build us up a *Purgatory*, out of which no delivery could be hoped for till the *Day of Judgment*; This grief was rather a disposition for *Heaven*; and therefore he must find us out some unworthy and unchangeable *Affection*, which must detain *Souls* there, till he please to release them. Besides, it is frequent, that vicious men detest at their deaths those brutalities,

the excess of which, hath ruined their Bodies, Fame, and Fortunes ; and yet pass out of this life without true Repentance, to be punished for them in the next, for all Eternity.

But let us also compare this, with an other signal *Doctrine* of this our *Master*, *De Med. Stat. dim.* 12. He there disputing against those afflictions which he supposes his *Adversary* asserts, that the Soul suffers by some external Agent ; delivers us this unexpected *Doctrine* : thus arguing against him. *From whence* (sayes he) *an unexpected Truth breaketh forth ; That all those pains* (inflicted by an external Agent on the Soul) *are Purely Pleasures. For since on the one side, the souls thus to be purged, are supposed to be perfect in Charity, and extremely thirsting of the eternal good, which they are certain to attain ; and on the other side, clearly understand, that corporeal punishments are the onely means by which they may attain beatitude ; it is evident they to these pains are, as a man of an invincible courage, in whom no weakness of mind can take place ; who being highly inflamed to attain some good, ventures on things of great difficulty, either in acting or suffering : In which, both Experience and Reason teach us, he would feel unspeakable pleasure.*

As

As if, forsooth, *Pains* and *torments*, cease to be such, and become *purely pleasures*, whilst the soul now perfect in charity, faints not in suffering them. As if with perfect conformity to the Divine Will, and an absolute desire to satisfy the Divine Justice, an earnest longing after the ending of these griefs, and the enjoyment of beatitude, were inconsistent: which necessarily includes and carries with it a high affliction. But how by this *sudden, and unexpected Doctrin*, all our apprehensions are changed in the sufferings of our *B. Saviour*? Who by a most perfect charity, *inflamed with the thirst of redeeming mankind, under went all*, with an *invincible courage*: for in him *no weakness of mind could take place*. We must now change all our pious *meditations*, no more must we consider the Scourges, Whips, Contempts, the Nails, and Cross to have been any other thing, but *pure pleasures* to him. An excellent Doctrin to increase our Love to our dear *Saviour*, who to redeem mankind was patient, and resigned to suffer *pure pleasures*, and to encourage penance according to *S. Paul*, *si compatimur & conglorificabimur*. This is an other truth to promote *solid devotion*. Now then as to the Souls in *Purgatory* (which certainly being perfect Masters of Reason,

and

and now in charity, and see their own *affections* to be unchangeable, can not be conceived to faint in their sufferings) let us now learn this *unexpected sudden truth which now breaks out*, that we have been hitherto quite mistaken: their *sufferings* are so far from being *pains*, that in truth they are nothing but *purely pleasures*. O happy model of *Purgatory*! But let this be supposed too.

Sec. 30. Fourthly, to come to the other fundamental stone of this *fabrick*. It is *incomparably false*, that separated *Souls* or *Angels*, both as to their *substance*, and *operations* are *measured*, by this *indivisible duration* or *moment*: or that to *co-exist* to a *greater* or *less part of time*, adds or diminishes nothing to them. What if the Omnipotent Hand of God should create in this moment a new *Soul* separated from any body: had the rest of souls departed their bodies many ages agoe, no greater duration, then this their even now created companion? What if the same Hand of God should now destroy one of those separated *souls*, shall the rest of them which shall *co-exist* to all future time, have therefore no longer *duration* then she? What if there were no *body*, no *motion*, no *time* at all, could not God create a *Soul*, and destroy

it at his pleasure? and yet not this in the same *indivisible moment*: For then it would follow, the Soul *is* and *is not* in the same instant; Therefore in some other potterior moment. What if God should again repair this thus annihilated soul? We could not imagine, that this new second *existence* would be measured with the same duration that the first, for this would exclude the very *supposition* of an interruption. Besides, Sir, *Christian Theology* teaches us that *Angels* (whose duration is as indivisible as that of *Souls*) were not created in *Termino*, but in *Viâ*: The holy *Angels* were not Created in the *State* of *Fruition*; nor the *Devils* in the *State* of *Damnation*, but both in the way to these several *States*. And that *first* they were in the *State* of *Grace*, in which the good by adhering to God were *afterwards* translated to *Glory*, whilst the *Devils*, by their pride and disobedience, were deservedly *afterwards* thrust out headlong into *Hell*. Who hath rendred it evident that all this could be effected in one indivisible moment?

And further, Sir, as to this point, that my Reader may be cleared more fundamentally in it: We must observe, That since *Eternity*, which is devoid of all *Succession*, is the measure of a *Perfectly Permanent being*, that
is,

is, of God himself: as far forth as anything recedes from a *Permanent being*, so far it recedes from *Eternity*, and comes to *Succession*. Now though the *being* of *Angels* does not consist in *motion*, and therefore is not measured by our *Time*: Yet since the *Essence* of an *Angel* is neither its *Understanding*, nor its *Will*, much less is it the *Acts* of these *Powers*: The *substance* of an *Angel* is not measured by *Eternity*, since it hath *Transmutation* adjoyned to it: and so hath a proper *duration*, or measure between it and *time*. And further, since the *Operations* of *Angels*, have a real and true *succession*, they are measured by a true *succession* and *time*, not that of *bodies*, or the motions of them, but by a time proper to the *succession* of those *Operations*; and if holy *Writ* deliver us any other then *Metaphorical* truths, of *separated Substances*, it delivers this *succession* in them. Your *Master* himself takes notice in his *Med. Stat. acc. 22. Of the Souls of the slain* (described in the *Apocalyps*) *resting under the Altar*, and *crying out to have the day of Judgment hastned*; which reaches home to our purpose, that they are concerned in the length of the stay, and that it is absolutely false, that there is no *succession* of *Acts*, even in

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Beatified Souls; or that, to coexist to a greater, or less part of time, adds, or diminishes nothing to them: Though it falls much short of rendering our Prayers onely available for the hastning of that day (as we shall presently see) for which end he there introduces it. And if you please to consider in the 10th Chap. of Daniel, where the Angel appearing tels him, *That the Prince (or Angel) of the Kingdome of the Persians resisted him one and twenty dayes: And behold Michael one of the first Princes (he who stands for the Children of the Jewish Nation) came to his help:* You will easily observe, there is not this *comprehension* of all time, your Master fancied, in the workings, or beings, of Separated Substances.

Sect. 31. Fifthly, As to his grounds of the Immutability of that state, it is groundlessly assumed, *That a Soul can suffer no alteration from a Body, but by identification (or by being the same thing) with that body.* And indeed who ever fancied that the soul could thus be identified, or become the very self-same thing, with the body? Who ever believed that now in this life, our Souls are really and truly our Bodies, and our Bodies are our Souls? Or if they were thus Identified, or the same thing; how were it possible

sible they should ever be severed: since
 nothing can be imagined to be severed from
 it self? *Christian Philosophy* never ad-
 mitted this position, it is evidently destru-
 ctive of the *Immortality* of our *Souls*, and
 of all *Religion*: For if the *Soul* be *Identifi-*
ed, (or the same thing) with the body, it must
 of necessity be resolved into dust with the
 body: For no man can conceive, how any
 thing should supervive it self; so that this
 will put an end to *Purgatory*, *Heaven*, *Hell*
 and *All Religion*. We that walk by *Chri-*
stian Faith, and not by new Lights, this *Ig-*
nis Fatuus of *Demonstrations*, alwayes be-
 lieved, That the *Soul* and *Body* as two di-
 stinct parts, concurred to the building up of
 one Man: who is one, not by *simplicity*, not
 by *Identification* of the parts, or I know not
 what strange fancyed *Transubstantiation* of
 the *Soul* into the *Body*, but by substantial *U-*
nion or *Composition*.

Further, Sir, It can never be evidenced,
 That not onely such an Inimaginable *Identi-*
fication should be necessary, to the end that a
Soul may be passive from the *Body*: but
 that even a *Substantial union* is requisite.
 We see that the *Soul*, in the state of *Union*,
 even *Naturally*, suffers by the *Bodies* Indis-
 position, as in Frensies, caused by Feavours,

or other distempers : And who shall render it evident, that in the *state of separation*, not naturally, but by the Omnipotent Hand of God, she may not be *passive by Fire*, or some other *External Agent* : by some way our *Understandings* now reach not to ?

Sect. 32. Sixthly, It is a purely voluntary and false Assertion, *That a separated soul knows all things together and perpetually.* The very holy *Angels* do not thus know all things : Our Blessed *Guardians*, of new know daily, and howrly, our actions ; and represent our sighs and devotions in the sight of God, and since in these we are *free*, and not tyed necessarily to any thing but *our selves*, it is impossible they should know them, till we our selves have determined our selves to them : Nor even then immediately, (for God alone is the searcher of hearts,) till they have sallied out into some effect. And our B. Saviour himself tells us, *The holy Angels themselves know not of that day and hour, (to wit, of Judgment) but onely the Father.* Matth. 24. and they rejoyce at the new conversion of a sinner.

Sect. 33. Seventhly, Who ever rendred it Evident, that *No Alteration can befall a separated Soul from any other Spirit, without the interposition of the Body ?* For Spirits can
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act on Spirits immediately, without such interposition; and the contrary Doctrine is destructive of all the conversation of the holy *Angels* for all *Eternity*; is destructive of the *Doctrine* holy *Writ* delivers us of the fall of the Devils, where the *Dragon* is described, to have drawn after him the third part of the Stars, or Angels, into his Rebellion. And if *Angels* can thus Act on Angels, without this interposition of a body, why not on separated souls? Nor is that Foundation of this his Doctrine at all subsistent. For since (says he) *All Spirits are indivisible, their Operations must be indivisible*: And consequently, *performed All of them in one moment*. For this consequence is perfectly null. Nor will it ever be rendered evident, that an Act of a Spirit may not coexist to a great or less part of time; much less will it ever be evinced (as is already proved) that there is not a true and real succession in their operations. So that his Doctrine is absolutely false, when he tells us; *If any thing be to be done among Spirits, it is so done and perfected in one moment, that afterwards an other action can not be begun*. And besides, when he assumes; *An indivisible effect, the causes being put, of necessity exists in the same moment*: Though he may say true for that one Act; but when

he infers the same for all succeeding *Acts* unto *Eternity*, he errs most grossly: Imagining this, (which is one of the most fundamental *Bases* of all his *Philosophy* and *Divinity*,) that all Causes are fixt and set, as to *All Effects* whatsoever, from the very beginning, unto all future succession: By which Doctrine, both *God* himself is necessitated so to do, that he can not do otherwise, then he doth do; and each intelligence so to know (by the connexion of existences) that it can not know, otherwise then it does know; which is most pure *Pagan Fatality*, destructive of the Liberty of *God*, and all contingency in all created things whatsoever.

Seet. 34. Lastly, That we may vindicate *Christianity* and the *Church*, from that ignorance of separated Substances, he boldly and injuriously fixes upon *Her*, and the *Angeli- cal St. Thomas*, from a most gross abuse: let us take a survey of his 17 *Accomp*t in his *Middle State of Souls*. He there tells us, The delivery of *Souls* before Reunion, proceeded out of the ignorance, or not adhering to this Doctrine, of the incomparable *St. Thomas* and his School: That in *Abstracted Spirits*, there is neither discourse, nor any manner of composition; but purely a simple apprehension: so that error and falsity can have no place in them.

them. For these (sayes he) depend on the body, so that it is impossible, Indivisibles (or Spirits) shou.d be capable of Succession. Now that my Reader may fully understand, both the *Truth* here contained, and his most erroneous Consequences drawn from It; We must observe, that there is a double Composition in *Understanding*: both of the *Predicat* to the *Subject*, and of the *Conclusion* to the *Premisses*: Both which take place in Us, by reason of the weakness of our *Understandings*, in this state of mortality. For neither do we at one single glance understand the *Predicat*, though we cenceive the *Subject*; nor do we attain to the *Conclusions* included in the *Principles*, but by a long indeavour and succession of reasoning or discourse: So that our Understandings arrive not to Truth, but by *compounding* or *dividing* the terms one with the other, and the *Conclusion* with the *Premisses*. But it happens otherwise in *Angels*; For they, by a cleer strength of *Understanding*, apprehend both the *composition* and *division* of Propositions with one simple sight, and the *Conclusions* in the *Principles*, without this succession of discourse. This is St. Thomas his Doctrine, 1 *Par. quest.* 58. art. 2. & 4. Now it imports not our present business, to consider, Whether this knowledge of *Spirits* is a true

True discourse, since a succession of time is not perhaps requisite to *that*, but onely of causality, which is here found. But it imports us to consider, That out of this Doctrine of St. Thomas it no ways follows, That Error or falsity can have no place in separated Substances. For the same St. Thomas disputes this, in the very next Article; and teaches us: That though in such things, as are thus naturally known, by the apprehensions of the terms or Principles, Spirits can not err; yet in such things as depend on the supernatural Ordination of God, as far forth as they are supernatural; Error may take place in Them. And this (says he) happens not to the good Angels; because they judge not of those things which supernaturally belong to the Object, without due submission to the Divine Ordination; but it does in the Devils, who by their perverse will, withdrawing themselves from the Divine wisdom, judge erroneously of supernatural things.

But that we may further see how injuriously he would improve the Doctrine of this great Saint and Doctor, both against him and the Church: we must further observe, that his Consequence, That Indivisibles (or Spirits) are not capable of succession: is both null, and against this holy Doctor every

where. For in the first Article of this very Question, he teaches, *That Angels are not alwayes in actual consideration of those very things, they know naturally.* He tells us, *That of those things which God reveals to them, of which they receive new revelations, by the occasions of affairs, they are in potentiality, or preceding ignorance.* He tells us in the next Article, *Those things whose knowledge depend on one only Species, Angels know all together; but not those which depend on divers.* He tells us in fine everywhere, *That there is a real and true Succession in their Acts, which is measured by a real and true Succession of Time.* And I can not admonish my Reader too of ten: of *His fatal Necessity and connexion of Causes*, which runs through all his Doctrine, and grounds these his Positions, when he tells us, *That a separated Soul is all other things by the connexion of existencies, and since she knows all things together, and for ever; by the course of Nature, there is no room left either for Ignorance, or new Science:* Which Doctrine is the Corner-stone of all his Fabrick of Purgatory, and is perfectly destructive of all Religion, because destructive of all Liberty in God and Creatures: And peculiarly destructive of all the mysteries of Grace and Supernaturalism; for all these depend on the pure freedom

freedom and Will of God who is not, nor can not be tyed to creatures: and therefore the same *Angelical Doctor*, in the precedent 57. *Quest. Art. 3, 4, & 5.* concludes, *That Angels neither know all future contingencies, Nor the secrets of our hearts, Nor the mysteries of Grace, but as far forth as it pleases God to reveal these to them: which in their first Creation he did in some measure: but more amply and fully afterwards, according as it did agree with their Offices and imployments in this Universe.* This, Sir, is true *Christian Theology* (which reaches much more to souls in Purgatory) learnt by revelation from him, who neither can be deceived, nor deceive us: not out of *Epicurean, Lucretian, Pagan, Principles of Fatality* in things, and of *Necessity* in God, in order to his Creatures.

But if we should suppose all these *Unchristian* principles and consequences to be true; that there is no *Error*, no *Ignorance*, no *Succession* in *Separated Substances*, now in their present state of *Separation*: How inconsistent is it (as he there tells us) *That they are now just that, (as to their affections,) which this State of union with their bodies and mortality made them?* What a frivolous discourse he introduces, arguing in the

same 17 *Acc.* At an *Embryo* (says he) or *seminal Mushroom* delineates a future man; so the thoughts and affections of this life, design by their impressions, the future condition of the Soul: So that death produces such an *Emity*, as from the man so disposed is naturally producible, thus to remain till Resurrection. For this hath no Connexion with the precedent Doctrine of the Immutability of Souls in the state of Separation. If we should suppose, that there is no variety in them, no succession in that single state of *Separation*, how will it follow, there is no change of affections in these two, and those so different *States of Separation and Union*? Besides, Sir, if the Antecedent of this his Argument reach home to his purpose, it is a Position destructive of all Christianity; if this *Embryo*, or *seminal Mushroom* delineate the future man, if the Soul be such as the quality of the matter exacts and determines it to be (as he tells us) it is, at the first infusion into the body, and remains so, or else he tells us nothing to his purpose: Our liberty is destroyed. There remains no hopes, that these his *Determinations* by the matter or body, should be changed by education; by virtue; should be corrected by Grace: Since then this his *Doctrine* is absolutely false, and since souls, in truth, by

by the assistance of *Divine Grace*, do perfectly overcome (even whilst in their *Bodies*) what they contract, or are determined by their *Bodies*, (as our holy Faith teaches) how excellently is it concluded, That *Souls* now in *Separation* do not Correct, what was in them by the commerce of that unworthy Clay, which before inclosed them? And how will it not be as well or more effectually concluded, that *Souls* at their *Re-union* too, passing now from *Separation* to *Union*, (as well as before from *Union* to *Separation*), carry with them their unchangable *Affections*? and so never get out of his *Purgatory* neither before nor at the day of *Judgment*.

By these short reflections, my Reader will easily observe, how far these *Adamantin*, *unshakeable grounds* fall short of that so much boasted Evidence, even of *Truth*: some of them being most perfect falsehoods, the rest groundless, uncertain, dreaming *Assertions*: and yet they are such as shall serve the levity of some men, to abandon the *authority* of the whole *Catholick Church*, and upon these shall be Erected a new modied *Purgatory*, as upon other the like they have built us a whole, new, faithless *Religion*, of which they are so fondly enamoured, and peremptory, that now they

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boldly

boldly pronounce, The hitherto received Faith of the Church, proceeded out of Ignorance of the Nature of Separated Substances.

Sect. 35. But to conclude my *Adversary* and our business ; if this his Position be true, That no Souls are delivered out of Purgatory, before the day of Judgment : What serve for all our Devotions, Prayers, Alms, Offerings? Doth the holy Sacrifice of the Altar, which the Church hath defined to be Propitiatory even for the Dead, avail those distressed Souls nothing at all? No, my Adversary dares not, as yet, venture upon this. The Councils are so clear, so home to this Point, his credit were ruined, if he should attempt to deny it. His new Purgatory then, must be furnished with some new way, by which our endeavours may be beneficial to those poor Souls, or else no *Catholiques* Ears could be open to his new Divinity. Is it perhaps, the intermitting at some times, or abating of the fury of their torments? O no, this Doctrin finds no admission in his School. His indivisible duration admits of no intermission: and where the Soul, by her now unchangable affections, is her own executioner, no Allay, or Abatement of torment can be hoped for till Reunion, What then perhaps shall our Prayers

Prayers be of force to obtain their *Release*? O no, this the least of all, It were against all their *Demonstrations*, and therefore is reserved to his new changeable state at the *Resurrection*. What then is the effect of all our tears and prayers? What benefit doe *Separated Souls* receive by them? This, and onely this, *That the day of Judgment is hastned by them*. And is this all? Yes, truly, this is all our new *Systeme of Purgatory* can admit of, as to the Assisting of the *Souls* detained in it. But what if this accelerating the *day of Judgment* prove no advantage, no help at all to those distressed *souls*? Would not all *Christians* be justly charged with an intollerable folly? Would not the *Church* be unavoidably guilty of a *supereminent Error*, in a *Doctrine* which draws so much practice after it? Whilst both the *Florentin Council* here, and that of *Trent* pronounce, and all *Christians* agree, *That the Souls detained in Purgatory are assisted, delivered, by the Prayers and Suffrages of the Faithful yet living*. And yet certain it is, that the hastning of the *day of Judgment* is no advantage to them, in these their *Positions* and grounds.

Let this great *Master* himself plead the *Cause*. Let him fairly deliver us his sublime sense, in his own words: Whether

ther our devotions assist those souls or not? Whether *the hastning of the day of Judgment* be any way beneficial to them? and that by his very *philosophical* grounds, the basis and foundation of the duration of souls now detained in his new minted Purgatory. In *spiritual acts* (sayes he) whether they bring happiness or misery, there is no proportion to time: so as to make pain which lasts longer, to be greater or that which ends sooner, to be less, for these are the properties of corporal things. Every act of a pure Spirit reflected on it self, being of its own nature out of the reach of time; not sub-*ject* thereto, but greater then the whole extension of time, &c. If then to a thing (or separated soul) which co-exists to a longer part of time, nothing be thereby added, or to a thing (that is, a separated soul) which co-exists with a less part of time, nothing be diminished: there can be no reason, why duration should represent either more, or less grievous, in these respective cases: So that whatsoever grief of a separated soul is by the quality and force of its essence greater, the same grief (let its co-existence to time be what it will) must be more vehement, and that which is less, (by the force of its essence) less: Nothing being gained or lost by

by the perpetuating or contracting of the motions of the Sun, or other Celestial bodies: So that whatsoever time intervenes between death and the Restoration of the world (at the day of Judgment) is to separated souls as one moment. This doctrine presupposed, What can separated souls be concerned when the day of Judgment shall come? And hath not your admired Master made a fair hand of it? hath he not now compleately ended his work? This, and only this remained in his new Systeme: That the day of Judgment is hastned by our prayers, that so the souls may be assisted by them, and he himself escape that brand of *Herese* (whilst the Councils pronounce, *They are assisted by us*) which even vulgar eyes would presently have fixt upon his *Opinion*. And now he hath fairly delivered us of that empty pretence. It is not, It can not be (according to him) That the perpetuating of the motions of the heavens, or their even now ending their Circulations, can give any addition or diminution, to the torments and sufferings of souls in the state of separation. For in them to co-exist to one hour, to one minute and a million of Ages, is one and the same thing. Let the Angels Trumpet summon them this moment, let it be deferred ten thousand, thou-

thousand years ; *He* tells us, and for fear we should not understand him, again and again, tells us, *Their duration is still the same, Their moment one and the same, Their pains, their sufferings one and the same.*

But how happily will he be surprized, if out of these grounds it be evinced, That those *Souls* (as to their present *state of separation*) can not be concerned, whether ever the Day of *Judgment* come or no ? Let us suppose, that the Providence of *God* had so ordered this machin of the *world* ; that these *circulations* of the Heavens should never receive their last end and period : *Separated Souls*, most evidently, (according to his *Positions*,) would not at all be concerned in this our *Supposition* ; for where to coexist to one minute, hour, or a million of ages, is the same thing ; the *Soul*, in that *state*, cannot be concerned whether Time ever or never receive an end. He himself tells us, *Nothing is gained or lost by the perpetuating* (that is, never ending) *or even now contracting of these motions.* And this will be rendred more evident, by the consideration of this our *Supposition*. For since to *suppose* the world shall last for ever, is but to *suppose* it shall last longer, then any determinable number of Ages ; and since his *indivisible duration* of *Souls*, doth not onely
com-

comprehend *this* or *that* determinate number of years, but *all time* whatsoever : (He himself teaches us, *That every Act of a pure Spirit reflected on it self, is greater then the whole extension of time :*) It follows, that this *duration of Souls*, it self remaining the very *same*, would comprehend all *Time* in that *Supposition*, that *time* should never have an *End*; and by consequence, a *separated Soul*, (as to its *state of separation*) is wolly unconcerned, whether ever the world should *have, or not have an end*. And what influence this his *Doctrine* will have, to evacuate our apprehensions of *Eternity*, I leave to my *Readers* consideration.

Away then with these idle *Winter-tales*; away with this *Ignorance of the nature of separated souls*: *A Purgatory fire*: *A purging in the state of separation*: *A delivery from thence before re-union*: *An assistance given by our Prayers to their sufferings*. *Fables, Dreams, and Nothings*. Farewel to *Prayers, Offerings, Masses, Alms, Legacies, Foundations*: Meer cheats and devices, *Usefuls of a thriving Devotion*; imposed by the *Church* on the pious credulity of ignorant people. Here is a period put by our *Thomas the English-man* to that senseless *Devotion*, which hath so long troubled the ignorant, silly world.

world. And which then certainly shall have its period, when *Scriptures, Fathers, Popes, Councils*, and *All other Schools* shall cease: when the *Faith* *Christ* our *Saviour* taught us, shall be *evacuated*, and have an end; and great *Trinobant* be inthroned, to enlighten the hitherto darken'd world, by His and his *Knights Demonstrations*.

Sect. 36. But let us make an end. I have run through my Adversaries defence of his *Purgatory* against our present *Bull* and *Council*. I have given my Reader some small light into this *School*, Its *Method*, Its *Designs*: I have given some touches upon Its *Doctrines*, Its *Demonstrations*: and we have concluded with this *Devotion* for the *Dead*. There remains onely, that I make some short *reflexions* on what is added in this *Letter*; either as to the *Publishers* Persons, or other things, which did not directly pertain to our present *Question of Purgatory*.

And First, as to his *Quarrel*, pag. 1, &c. That the *Publishers* printed this Book *without any application. A Medium*, by which *Mr. White* might seem an *Heretick*, to the good women (as he tells us) of which there are not a few; and ignorant men, of which there are too many: Nay, their own *Proselytes* become such, by making
private

private Interpretations; since this is to give
themselves over to the private Spirit. I an-
 swer: The *Faith* of their Flock being at-
 tempted, their *Pastoral* Care obliged them
 to this proceed: They published the Con-
 demnation of this Doctrine, and pointed it
 out, which proved effectual to their *Design*.
 When *Creeds* and *Catechisms* are proposed
 to the *vulgar*, without further application
 to this or that *Opinion* of a private Doctor,
 or *Heresie*: there is no fear Children should
 become *Heretiques*, but are instructed in
Faith. It is those, who with *Pride* and *Per-*
tinacy wrest these *Sacred Texts* to their own
 preconceived fancies, that run the hazard.
 To Master *Whites* person, neither they, nor
 I, have any Quarrel: It's an error of Judg-
 ment, to conceive him an *Heretique*; For
 those onely are *such*, who voluntarily and
 pertinaciously adhere to some one or more
Doctrines, contrary to the received *Faith* of
 the *Church*: Those who deny all *Faith*, who
 pretend no Knowledge is necessary, but such
 as is established by natural *Science* and *Demon-*
strations, are not *Hereticks*, but *Naturalists*,
 and *Pagan Philosophers*. In your Third Age
 of the *Church*, which shall be directed
 by this new Light, there will be no pos-
 sibility of *Heresies*. When St. Paul's words,
Without

Without faith it is impossible to please God shall be evacuated ; his other Doctrine, *Oportet Hæreses esse*, will find no place.

Secondly, now was this your Quarrel, ushered in pag. 4. with *Tantæne animis cœlestibus ira* ? The Publisher had not bewrayed the least impatience ; there was nothing in the Book you pretend to answer, of his own: It was not *he*, but *you*, that pronounce your self guilty of Anger. And yet this was as pertinent, as your --- *Quid non mortalia pectora cogis* ? is adapted to him, whom all good men (better acquainted with him,) have been more prone to censure, of the contrary disposition, to that, which you now slyly would fix upon him. But yet not altogether unhappily was your Defence of a *Poetical Purgatory*, ushered in with these *Poetical Exclamations*.

Thirdly, You tell us, pag. 7, & 9. That Master *White* had long before appeal'd to these very *Authorities*, and urged them so home, that he had rendred it evident, They speak his *Opinion*, and against that *Faith* I sustain. My Reader may, if he please, for his satisfaction, peruse that *mysterious* place in his 16 *dimens. De med. Stat.* And I answer, That it is not altogether unhappy, in an *ill Cause*, to be able to say any thing without blushing.

blushing. I have seen *Criminals* deride the *Court*, scorn the *Judge*; but I never yet heard any of that eminent Confidence, that he durst Vaunt, the *Court* had pronounced in his favour, when he stood condemned by the *Sentence*. But because you have learnt to say so too, after your *Master*, an ordinary *Reader* will judge, That you verily beleeve you have no Credit to lose, when you will venture your rest at this disadvantage. The *Pope* defines *Souls* being purged even before the re-assumption of their bodies, and before the general Judgment, were, are, and shall be in Heaven. The *Council* defines, *Souls* being now purged unclothed of their Bodies, are Presently received into Heaven. I sustain this Faith; That *Souls* may be purged unclothed of their bodies, and that such are received presently into Heaven, before the re-assumption of their bodies and general Judgment. You maintain the contradictory of this Position; and yet you have the confidence to tell your Reader, and even hope he beleeves you; That the *Sentence* is pronounced in your favour, and that I stand condemned by it.

Fourthly, You quarrel, pag. 10. at the Title of their Book, which is: *Concerning the state of departed Souls*. You fancy a *Mystery* which they never meant, and tell

us, this is a false Title ; the true one is, *A definition of certain Articles concerning the blessed vision of God, and the beatitude and damnation of Souls.* Which yet is the very self-same with the other ; in this onely differing, that what they comprehended in the word, *State* ; is here declared by this division, *Of beatitude and damnation.*

Sect. 37. Fifthly, You tell us, *pag. 11.* the word *Verbum* made you smile. Surely, Sir, you do not smile without some special grace ; since you mind us so often of it. And presently you triumph about the gender of *Synodus*, which you insinuate, the Publisher was ignorant of, he having added to it an Adjective in the Masculine gender : and you pursue your sport amain, and tell us, *The Printer must take the fault upon him, or else the publisher will be suspected, to be better skilled in transcribing Three hundred lines of Latin, then making three :* and yet you safely pass this censure upon him, since the Printer was exact enough in all the *Popes and Councils Latin.* And further, you read us a Grammar Lesson, that some words in [*us*] are of the *Feminine*, some in [*a*] of the *Masculine* gender. Now, Sir, we will suppose that you were very carefull to examine the *Print* ; and yet (for all your care) *Sacra-*
sanctum

Sacrum Ecclesiam escaped your eye : For since you came so lately from *Grammar*, I do not suspect you have forgot that *Ecclesia* and *Musa* are of the *Feminine* gender, though *Poeta* indeed is (as you tell us) of the *Masculine*. But these are meer seven-years-old-School-boys imployments, unworthy your reflections, now you write *Man*, and would be tampering in *Divinity*.

But it unbeseems your *Youth*, thus to at-
taque a person of *Merit* and *Learning* ; who long before your new minted *Purgatory* appeared in the world, both read and sustained *Orthodox Divinity*, in a famous University, (and I hope I may say it without vanity) with *Dignity* and *Honour* to that *Chair* : which was not every ones good fortune, even after their *Conclusions* had passed the *Press*, as I am informed out of *Portugal*.

Sixthly, You laugh, pag. 18. at your Adversaries, as if they were afraid to produce their *Reasons* against Master *White* ; and therefore you must guess at their *whispering Objections*, by their *stalking in great Letters*. And elsewhere you tell us, *We can not wield Reason*, and therefore *our weapons are Authority*. What *Goliath* is this that exprobrates the *Host of the Living God* ? The Church, Sir, is both armed with *Authority* against *Novels*.

tiſt, and is not unfurniſhed with *Reason* to ſuſtain her *Faith* againſt all the Pagan Phyloſophy of the world. If my indeavours receive your *approbation*, I ſhall proceed to further diſcoveries, in this your *faithleſſ* pretended *Theology*. And as to your complaint, That *ſome words* in their little Book *ſtalks in great Letters*, 'tis grounded on your little *converſation with Books*; where Capital Letters are frequent, eſpecially in citing *Authorities*: For there where the force of the proof lies in two or three words, they are pointed out thus to the Readers eye and *obſervation*. You may, if you pleaſe, print in Capital Letters, *Monachi ſubdiſi Episcopis*, and *Notem Monachi*, and then, you will only publiſh a little yet undigeſted Choler, in a *Controverſie* again and again *decided* by that Tribunal, from which there is no appeal.

Seventhly, You tell us, pag. 14. *Maſter Whites oppoſers acknowledge, that this Queſtion of Purgatory was not handled in Pope Benedicts his dayes: ſince they accuſe Maſter White for the firſt ſtarter of this doubt.* Your *Adverſary* the *Puſliſher* of the Bull, hath nothing at all of this: If his other *Oppoſers* accuſe him of it, I know not how they can juſtify the *Accuſation*. New Opinions are raked out of hell every day by the *Heterodox* party,

of which we yet finde obscure footsteps in *Antiquity*. Many opinions were choaked by the authority of the *Church* even in their birth, and broached again. Your self acknowledge *Pope Benedict*, and many *Doctors* of the *Latin Church*, were of opinion, *That Purgation might be perfected before Reunion*, pag. 19. and it will not be improbable, if it was onely their *Opinion* (as you pretend) that others with *Master White* held the contrary. But how can you parallel pag. 17. *Master White* (according to your Adversary) with him, who brake a *Law* before it was made; if *Master White* now breaks one, three hundred years after it was made; unless you will suppose, that no one Article of our *Faith* was establisht, till some one or other impugned it, for otherwise, his now *Crime* (or erroneous *Doctrin*) might stand condemned long agoe.

Sect. 38. Eightly, You would perswade your Reader, pag. 34, 35. that not *You*, but *We* stand condemn'd by this *Bull* and *Council*: because the sole design of the *Pope* was, to secure this sacred verity, *That perfect Charity brings an immediate heaven*. And since your Adversary holds, *That every soul immediately upon her separation, converts her self perfectly to God*, and yet he detains her still in *Pur-*

gatory, to suffer a dry and arbitrary punishment, which doth not redress the already rectified affections of the soul: It follows, He contradicts the *Popes* design, and stands condemned by this his *Sentence*. I answer, first, That I have already charged you with imposing on the *Pope*, and if it were true, that the *Pope* doth here define, That perfect Charity brings an immediate Heaven (which when you shew we shall be thankful for the miracle) yet does not your argument against us, at all conclude: for where does your *Adversary* tell you, That immediately upon separation, all the affections of the soul are rectified and she in perfect Charity? much less that she hath satisfied the divine Justice for her irregularities in this mortal life. The *Publisher* hath not one word of this in his book you pretend to answer. (You are like a Romancical Knight, you make Gyants and kill them) but if he truly did hold this *Doctrin* which you impose upon him: yet will your Argument be of no force against him. For this question being proposed, *Whether souls immediately upon separation, rectifie all their affections?* Your *Adversary* may take which side of the contradiction he pleases, and still sustain with the *Pope* and *Council* this their *Doctrin* of

of Purgatory against you. And first, let us suppose he should assert with you, *That inordinate affections do accompany the soul into the next life*, yet he may sustain those Affections are *purged* and *rectified* before *reunion*: and what crime should he be guilty of, but of opposing your pretended Demonstrations? and so your mock Victory, and Pageant Triumph (whilst you would persuade him, p. 35. to *acknowledge with regret*, that the *Pope* and *Council* pronounce against him) is at an end: the strength of your proof depending on An *Imposition* on the *Pope*, An *Imposition* on your *Adversary*, and a *non-concluding* Argument drawn out of them both. I had almost forgot, that in this case, he should withstand the authority of *Virgil*, whose *Philosophy* your Master magnifies above that of the *Church*: though the *Poet* describes both corporal punishments inflicted on the *Souls*, (which your master will needs understand after his too frequent Metaphorical manner) and admits their passing into *Elysium* (his feigned heaven) *before Resurrection*, of which the *Poet* never dreamt. Nor even as to the proof that *Affections* to corporal pleasures do remain in *Separated Souls* (for which end it is introduced) doth this

place of this Poet reach home;

— *nec funditus omnes
Corporea excedunt pestes, penitusq; ne-
cesse est,
Multa diu concreta modis inolescere mi-
ris.*

For these words doe not clearly carry this
sense;

*Do all evils cease, all plagues all strifes
Contracted in the body, many a stain
Long time inured, needs must even then
remain,*

But however (to do him right) if this place
do not reach home, this *Doctrin* is frequent
with the *Heathen Poets* in their *Fables*, as in
that of *Narcissus* 3. *Metamor.* where he
stands condemned to gaze upon himself in
the next life, because he passed out of this, in a
doting self-love,

But if we should suppose the *Publisher*
to approve: That such souls immediately
upon separation, rectifie all disordered affe-
ctions: how will you justifie, that this or
perfect *Charity* is an immediate disposition to
Beatificall Vision? What do you think of
Lumen

Lumen Gloria, the *Light of Glory*, which is farther required? And if you fancy with your *Master*, lib. 5. *Perip. Lect. 15.* That God is a Sun, darting out existencies according to the several dispositions of *Creatures*. What doctrine shall we have from you of the *Saints* in this life? will you pronounce, That never any *Saint* had perfectly regulated his *affections* but just in that very moment he passed out of this life? What do you conceive of the holy *Apostles*? of the *Baptist*? what in particular of *St. Paul*, when he tells us, *I live now not I, but Christ lives in me*? What of the holy *Fathers* of the old Law? What of the ever Blessed *Virgin*, even when she bore the *Saviour* of the world in her sacred womb? did all these enjoy *Beatitude*, or were they imperfect in *Charity*? or did this Sun not dart forth his existencies as perfect *Charity*, the immediate disposition to heaven required?

But let us consider your Argument, you tell us, that your *Adversary* conceiving the *Souls now perfect in Charity*, delays their *Beatitude* and condemns them to a *dry and arbitrary punishment*, pag. 35. This *dry and arbitrary punishment* you have out of your *Masters Doctrine*, for he prosecutes it at length in his *Middle State Acc.* 10, 11, &c. And first, he

he tells us, God doth not punish sinners upon the score of Revenge, nor for the satisfaction of Justice; since he suffers no injury by our offences. Nor can the punishments of Souls be involuntary, or springing from an external, much less, from a material Agent; but from within. That such pains neither avail Them, nor Us. Lastly, That these sufferings have no connexion with the sins: and yet God being a perfect Architect, hath so artificially framed his work; that of it self it performs all operations without supplement, or future minute alterations, in any of its Members or Organs. And so he excepts against punishments which are supposed to remain due after the fault forgiven. *Acc. 13.* All which is but to retive what the Heterodox party alledged long since, in their impugnations of Purgatory and Penance; and which stands condemned by this the 30 Canon of the Council of Trent, *Sess. 6. de Justif.* occasioned by this Doctrine. If any one shall say, That to every penitent sinner, after the grace of Justification received, that so the fault is forgiven, and the guilt of eternal punishment, that there remains no guilt of temporal punishment to be payd, either in this life, or in the future in Purgatory, before the passage to Heaven may be opened; let him be *Anathema*. Thus the

the Council. Where by the way you may observe a temporary punishment in Purgatory, against your Systeme: and after the remission of the fault, a punishment due.

But because this Truth is so fundamental in the Sacred Council, all its Doctrine of Satisfaction, the third part of Penance, depending on it: Let us compare its Sacred Oracles, with the Doctrine of our new Master. And first, *Sess. 14. cap. 8. Of the necessity and fruit of Satisfaction.* The Council declares this Doctrine (of Satisfaction.) to have been the constantly received Faith of the Church by Divine Tradition, and is impugned now by those who have an outside of Piety, but have denied the vertue of it. Directly opposite to our new School, which teaches, That Pains remain not due, after the fault forgiven: under pretence of promoting solid Devotion. And the Council pronounces, That it is altogether false, and against the Word of God, that the fault is never remitted, but that All the punishment is also forgiven. For besides Divine Tradition, there are illustrious examples in holy Writ, which most manifestly convince this Error. Thus the Council, directly against our new Master, as will presently appear by his answer to this Doctrine. Further the Council pursues. Nay, the order of
the

the Divine Justice doth seem to require, that in
 an other manner sins should be pardoned in them
 who before Baptism offended by ignorance;
 then in those who after Baptism violate the
 Temple of God. And it becomes the Divine
 Clemency, that sins should not be pardoned (in
 Penance) without any satisfaction. Direct-
 ly against our Master, who tells us; No Pu-
 nishments are inflicted upon the score of satis-
 fying the Divine Justice, since God suffers no
 injury by our offences. The Council holds on.
 Let the Priests of God have before their eyes,
 that the Satisfaction which they impose (on
 Penitents) be not onely as to the guard of a
 new life, or as a medicine of infirmity; but
 also as in revenge and chastisement of their
 past sins. And on this Doctrine, the Pra-
 ctice of the Church is grounded in the Sacra-
 ment of Penance, where Satisfaction is in-
 joynd after Absolution and forgiveness of
 the sin, and that in Revenge and Chastise-
 ment. Directly against our Master, who
 excepts against this Doctrine, That after the
 sin forgiven, Pains remain due. And the
 Council concludes: which whilst our Innova-
 tors will not understand, they so reach the best
 Repentance to be a new life, that they take
 away all the force and use of Satisfaction.
 And again, the same Council, Sess. 6. cap. 14.
 declares;

declares; That in the Penance of those who fall into sin (after Baptism) is not only contained, Ceasing from sins, and a detestation of them, or a contrite and humbled heart; but a confession and absolution; and also Satisfaction by Fastings, Alms, Prayers, &c. Not for the Eternal punishment, which together with the fault is remitted by the Sacrament; but for the temporal punishment, which (as holy writ teaches) is not All of it, alwayes remitted as in Baptism. Directly against Him: For the Fault is here remitted, together with the Guilt of Eternal punishment, by the Sacrament, and yet Temporal pains remain due in Penance, but not in Baptism. You see, Sir, Punishments due, after the sin remitted; which Doctrine you would disgrace with your Epithetes of dry and arbitrary. Where by the way I would have you observe, That sins are in an other manner remitted in Baptism, then in penance; for in this, a Temporary punishment remains due, not in That. And I pray you tell us, when you write again, Whether in Baptism received with your Conditional affection to mortal sins, or an Absolute one to venial sins, if the Party should at that very moment depart this life; your Master would not condemn him to Purgatory, even till the Day

of Judgment? though this Council here declare, that the Fault, together with the Punishment, is All of it remitted in Baptism; and the Council of Florence defines, That the Souls of them who after Baptism received, contract no blemish at all of sin, are Presently received into Heaven. I do very much suspect, this Presently will signifie at the Day of Judgment, in your Doctrine.

But because the Council here mentions Illustrious Examples in Scripture, where the sin was forgiven, and yet a punishment inflicted, which had no natural connexion to

Concilium Provinciale Senonense Decreta lib. cap. 12.

the sin it self, as all Divines understand in the case of David; where for his Crime, now forgiven, God took away his Son. It is not unworthy our observation, how our great Master was pinched with this Example, when he sustains, *De Med. Stat. dimens. 13.* That punishments are not inflicted by God, which have no connexion with the crime. For there having (most injuriously) tied God to Nature; and told us, That God being the Author of Nature, which flows from him as from its proper Cause, must contradict himself, if he act any thing against it: And therefore cannot assign punishments bearing no connexion with the

the fault. Yet presently (in the same leaf) to answer this Case of David, he was forced to have recourse to a *Miracle, or work beyond the usual and connatural course of causes, and the usual connexion between the fault and penalty, that God might signalize a revenge*: (which according to his Doctrine, is to make God contradict himself.) In which he contradicts all his former Positions and Grounds, both of Gods proceeding on the score of Revenge and Justice; and this his now delivered Doctrine, That he punishes not, but by a *Penalty naturally connected, or flowing from the Crime*. But presently he tells us, That such Examples are not to be drawn to the condition of ordinary punishments, which are usual in the common order of things. But why it may not be extended, that Gods Justice may and doth require of *separated Souls*, a punishment not now flowing from their inordinate Affections, he doth not tell us: Nor indeed could he give other Reason then, that this Doctrine would not square with his *Peripatetic Theology*. For if either the inordinate Affections of Souls, in that state, might be redressed, or the Divine Justice be satisfied by their sufferings, or our prayers before reunion, the design he had in molding his new *Purgatory*, (which he himself sufficiently declares,

declares; *De Med. Star. dimens. 22.*) had been ruined and overthrown. Much better then, and more solidly did Calvin *Physiophyse; Institut. li. 3. cap. 5. §. 6.* What is Purgatory (says he to Catholicks) but that satisfaction for sins which the souls of those who depart this life suffer? So that if this Opinion of satisfaction be destroyed, out of hand Purgatory it self is quite pulled up by the very roots. And when you write again, Sir, I expect your modesty should tell us; That this Council too, as well as that of Florence, doth not decree any thing against your Master, but against me. The Bells will happily chyme your *unchangeable brutish Affections* in separated Souls: No punishments due after the sin forgiven: No temporary Punishment in Purgatory: No punishment in Revenge and chastisement: No punishment inflicted by God, but such as naturally flow from the Crimes.

SECT. 39. But what is all This, if Master White (as you tell us, pag. 33.) say it is demonstrable, that Souls being purged are immediately in Heaven? Or if you can not bear it, with all this indeavour, into our heads, that charity is the immediate disposition to bliss since this is the ground of his envied Book, forsooth, of the Middle State of Souls? (as you say, pag. 34.) For what can all the Councils prevail

prevail against a *Demonstration*? And were it not worth my Readers pains to see, and satiate his soul, with the *excellent Demonstration* of this *sacred Verity*? the *Pope* in our present *Bull* declares, *Souls now purged see the divine Essence*. And we having touch'd something of his new *Hell*, why should we not see how his *Atriantine Chain* reaches to *Heaven* too? Thus then, *Instit. Sac. Tom. 2. lib. 3. Lect. 6.* he with incomparable evidence, sufficient to destroy the hitherto onely *Faith* of the world demonstrates, *That Souls perfect in Charity, enjoy the Beatifical Vision*. And first presupposing, *That souls in the next life attain a plenary knowledge of all things*. He thus pursues, *Nevertheless (sayes he) since God is one onely formality, which is so elevated above the reasons of all possible, and existent things, that it is superior to gender (genus) it self, and hath no common reason: it is evident that an intellect by force of the intellection of all possible things, much less of existents, can not be erected by consequence, and as it were virtual discourse, to the knowledge of such a formality, which is (as we may say) as it were, the diffinition of God: and therefore can not intuitively see God.* Again, it is evident;

L

That

B.

That those who have lived holily, that is, exercised themselves to have God for the last end, and sole good, having now received the plenitude of knowledg, out of that, that they more strongly and evidently know this truth, do infinitely increase in the affection to see God: and since the Will is a reflection of existence upon essence, by which the virtue of the entity is exercised and applyed to the desired effect: such a Saint, not to be any other thing, than a man exercised according to the whole virtue and Entity, in respect of the Vision of God. Since that then as to know himself, is to be himself to be, so to know God, is to be God: that is, to be (or) to be (or) esse esse) but since the virtue of a thing to be, is nothing but a potentiality, especially in respect of to be subsistent, which is both essence and to be: it is concluded such a Saint, by all which is in him, not to be any thing else, but an actual and exercised potentiality of being God. Since therefore on the part of God, out of that that he is to be is self, (or speaking more especially, it is to be understood in act it self, or to be in act understood, which is taken but as to understand passively: so that to be understood, is not in him a denomination, but a real quality (that very quality which constitutes

Substance the Father) and this quality or pro-
 perty is subsistent, and by consequence proper
 to no power but to any one accommodated) no-
 thing can be wanting which appertains to the
 reason of act and actuality: it is concluded,
 That the Saints and God are one by power
 and act, that is, that the Saints clearly see
 God. And now, truly Sir, if my Readers
 patience hath held out, as mine hath to
 Translate this long *Demonstration*, just as it
 lyes, for fear of spoiling the *Non-sense*, I
 think he desires me to make it his humble re-
 quest to that Ingenious Gentleman, who
 Translated your Masters *Middle State of*
Souls, who hath so well delivered us *Vir-*
gils sense, to put this admirable Demonstra-
 tion in *Rhime*, it will go rarely to a Jewes
 Trump. And I desire you to tel me when you
 Write again, in what *Mood* and *Figure*
 this *Syllogisme* concludes. But now having
 Demonstratively understood, That the Saints
 perfect in *Charity* immediately see God. Let
 us see how you pursue the way that Separated
 Souls attain to this perfection by *Re-union*.
 And so;

Sect. 40. *Ninethly*, You tell us, pag. 37.
Master White endeavours to find a state in
 which the soul may be changeable & more bet-

ly desires, and a connatural cause to give her those desires, to wit, the corporal and mental sight of her dearest Saviour, &c. For what state more fit for changeableness, then a corporeal one? and what more powerful to ravish the whole affections of a soul, then the divine face of her Spouse? My Reader will not wonder at the inventions your Master finds out, now he is a little acquainted with the head that finds them. Yet this invention is worth our observation, which I suspect, you will hardly shew in any former writer, and so justly he may be proud of it. The Souls then have been all the time of their separation, in a state of suffering only, by their irregular affections: which being wholly unchangeable in that state, they are as yet not purged, or cleansed at all, but perfectly the same they were at the moment of death: but now by reunion with the body they are put into a new state of changeableness. Now, Sir, Christians that have hitherto walked by Faith, do all conceive that the way or Pilgrimage of men to the future life, is ended at death. They never heard that Souls at the Resurrection are returned to *Act* again in order to *Examination*. If that state do render Souls changeable

ble and free, and their actions then, have such an influence on their future *state*, it will justly be feared, that many of them may drop out of *Purgatory* into *Hell*. Nor will the sight of the Divine face of their Spouse, quite evacuate this apprehension; For if the Soul be not necessarily, but freely and voluntarily *ravish'd*, the doubt will remain, Whether she will still continue her inordinate affections, or avert her self wholly from God, and so either remain in his *Purgatory* still, or now pass into *Hell*? And how happily, Sir, doth this change of affections (which is your sole and onely purging or cleansing of the Soul, wrought by the sight of the Divine face of Christ, which sight is doubtless an incomparable pleasure, and such an one as ravishes the whole affections of the Soul) agree with the Decrees of these Councils: That of *Florence*, when it defines; *The Souls are purged by the pains of Purgatory*. That of *Trent*, when it teaches; *After the sin remitted, temporary pains are due in Purgatory*. When now we are taught, that souls are purged by pure pleasures, the sight of their dear Spouse. And in earnest, Sir, I know not why the world is not more enamoured of your Doctrine: You have now filled our lives with the pleasures of

the body; you have quite turned the pains and afflictions of Souls in the state of separation, into Pure pleasures: And now at the Re-union, you fancy the Souls affections changed, (that is her self purged) by an incomparable pleasure, which even ravishes all her affections. And to compleat a most pleasant Divinity, I could pursue it, even to your Masters pleasant Hell: who, *Instit. Sac. lib. 3. lec. 9.* describes the damned so pleased with their torments, that they are in love with them, and would not be without them. But I reserve that to an other discovery. Onely I will for the present mind you, that since the inordinate Affections of the damned are their torment, (according to your Master in that same place,) and these affections remain in them, in the same proportion they were in this life; and since doubtless where pleasures are possible, and easie to be attained, and we continually pressed by our bodies to the enjoyment; the refraining from them is a far greater torment, then where the temptations are not so impetuous, or none at all; and the enjoyment represented as impossible, which at one blow cuts off all the Wills pursuit: It will follow. That those who restrain themselves from these pleasures, are in a greater

greater Hell in this life, than those who are
 damned in the next. And therefore it would
 not seem very rational, that any man should
 precipitate himself voluntarily now into a
 greater Hell, where is duration and successi-
 on, to avoid a less in the future life, the du-
 ration of which, is but at one moment. And
 let me further beg of you, to render us a
 clear account, How it should happen, that
 the Souls of the damned at that union should
 not all of them rectifie their now disordered
 affections, and fly to Heaven: For since
 your Master hath already taught us, That the
 damned Souls are now furnished with all
 knowledge, all en- Inf. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 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parts, and by consequence become now Distributions of Heaven, which also might seem to become the Mercies of God, and render the *State* of the Blessed more happy there, by their company.

Sept. 41. Tenthly, You entertain your Reader, pag. 36, &c. with scoffing at *ballooned Grains, sanctified Beads, the extending of Indulgencies to the next World,* which you style *External devices, Vronfils of a thriving Devotion, deluding Priviledges, &c.* which perfectly befits a *Scholar* trained up in *Luthers School*; thus he began. And you are not content with this, you retrieve again, (in the same place,) and fix upon your *Adversary*, that signal calumny long since fixt upon the *Church*, (for the use of such things,) *That she goes to Heaven by such things, not by holy desires*: Not even pretends, *that such things promote souls in holy desires, or increase sanctity in them*. In which you speak against your own Soul and Conscience: For you very well know, the *Church* is not guilty of this, nor your *Adversary*, who will tell you, that he beleeves with *St. Paul*, that if he had faith able to remove mountains, yet it would not avail him without charity; and further tells you, That such things as you here enumerate,

doctrines sanctity and holy desires in us, and
render our prayers more effectual for the
Souls in Purgatory.

Eleventhly, You tell us, (in your Post-
script,) That private calumnies are whispered
against Master White, as holding strange Op-
inions, which his own Books contradict. I
have also heard something of this, and I think
our informations jump; you may peradven-
ture find it hinted at in this discourse: Nor
need that Gentleman fear your title of a *Calum-
niator*, or that his *Authority* will not carry
it; nor indeed will it be engaged in the Quar-
rel; he is provided of a Defence; I have
shewed him that very Doctrine in terms, in
your Masters Book, which he had told him
in Private; it is ready for you, you shall have
it when you please to call for it: And
I wonder those solid persons, acquainted
with every resource of his Learning, did not
see it.

Lastly, You add, Your Master hath this
comfort, That his carriage needs neither fear
the exemplarity of his Adversaries lives, nor
his unparalleled Learning the force of their Ar-
guments. In which, your Reader will be
persuaded, that you were not a perfect Scho-
lar in Galatun his School. The Publisher

against whom you write, is a *Person* of such
his exemplarity; and for my part, where
 your Masters Pen is not engaged, I have
 been edified by him, even in his Wri-
 tings I find some things most excellent; but
 why comparisons should be made, I do not
 understand. You and I being private per-
 sons, hope still the best, and pray for all
 those whom we desire to better by our exam-
 ple: But because it is both laudable and law-
 full to magnifie the good and pious lives of
 men, I joyne heartily with you in this *Encomi-
 um* of your Master: And if you now desire
 to advance in order to his *Canonization*, and
 can make good his *Flirt*, (which is the full
Quare of that Court,) I shall very willingly
 give testimony to the *exemplarity* of his
Life. It will from my Soul his *Debit*
 would appear entirely and fully *Catholicke*
 and for the rest, you have my Vote; it
 may be beleaved, as holy, as St. John Bap-
 tist, and as *illustrious*. And now, Sir, I hope to have
 given you some satisfaction in our pointed
 controversy. We as yet have proceeded
 upon this unshakable ground, That the
Concils are infallible in their *Decrees*; and
 upon this I have received a very ample and
 full

full on my self. I do believe, That Souls
 are purged unclorbed of their Bodies, and
 presently received into Heaven before re-union
 with them. And that the Council and Pope
 deliver this Position, I must see, if I have
 eyes; and I hope you will, by what is said.
 And this hope is heightened in me, because
 my Conscience tells me, I have proceeded
 onthas even a hand as I could, in balancing
 what you have said against it, with that which
 I have said for it. If I am byassed naturally
 on either side, it is on yours; Nature prompts
 me still to wish, the Church and her Faith
 were not engaged against you: Your opinion
 would, at one blow, ease me of that incum-
 bent care to assist my dead Friends: But I
 have learnt this work of mercy from a Child,
 to pray for the Dead, which in your Systeme
 (as I have evinced) is fruitless. But alas, Sir,
 this business of *Purgatory* is not that which
 so much troubles my head, though it be one.
 I have a deeper fear: I am pressed with the
 consideration of this new molded *Theology*, I
 see this *demonstrative Doctrine*, this pretence of
 reducing the mysteries of Faith to our narrow
 brains, this hope of introducing Science in
 lieu of Faith into the World, strikes much
 deeper then yet You imagine. Nor am I at all
 confident

confident of your solid clear-sighted Friends,
 who are acquainted with every resort of Ma-
 ster Whites Doctrine. I fear, and I think
 not without Reason, the Church and He have
 nothing common, but words; for the notions
 and significations are quite different: But
 our Faith lies not in the sound of words, but
 in the sense and meaning of them. When I
 am told, Souls are not purged in the state of se-
 paration, but only at re-union; though the word
 Purgatory yet remain, my Faith remains not
 of this Article. And so it will fare with the
 rest. I do believe Faith, Hope, and Cha-
 rity are infused by the Holy Ghost, into our
 souls in Baptism. I do believe holy Justifi-
 ing Grace (by which we are the Sons of God)
 is something inherent in our souls; and my
 notion of these things which are supernatu-
 ral, is, that they are of a different order and
 series then Nature. But when I am now
 taught, God is the Author of Nature, but
 shows not down into us an other series of
 things of another or differing order; Reason is
 Nature to us, and the perfection of Reason
 is Demonstration. Though at the same time
 we are taught, That God perfects Nature
 by supernatural things; yet I suspect the
 word supernatural, being still the same,
 that

that now it is become *equivocal*, and signifies an other thing with him then it does with me. I do believe *the ever Blessed Trinity to be Three real Persons, Father, Son and Holy Ghost*: Yet where I find this most sublime myttery pretended to be Demonstrated by what is *Essential* in God (*to know and love himself*), when I find it so brought down to our capacities, that it is pretended, *The examples of Logick and Natural Philosophy equalize this Mystery*; when I am taught, *That the Father and Son (in Divinis) are Metaphors*: I have a great apprehension that this *Doctrin* and my hitherto received *Faith* agree but in words, not in the things signified by them. I do believe, *That God most freely, and of his own goodness built this Universe*: I believe, *He is not necessarily tyed to the order or course of Nature*: And when I am now taught, *That God must contradict himself if he Act any thing against Nature*. That, *Out of the force and series of Nature, nothing could happen better to Judas, shen to be damned*. In fine, *God should cease to be God, if this Flye should not now be in nature*. I fear though we agree in this word *God*, our apprehensions jump not at all. Christians apprehend

bend and adore the liberal free hand of their
 Maker; but a God tyed to any thing be-
 sides himself, is not a Christian God, but a
Pagan Jupiter. I do believe upon Christi-
 words, *That if I keep the Commandments I*
shall enter into life: and this is the founda-
 tion of my Doctrin of manners. And
 when I am now taught, *That God neither*
commands nor forbids any thing. How-
 ever we agree in these words, *Thou shalt not*
Steal: *Thou shalt not commit Adultery*,
 my whole Doctrin of Morality is banished
 by this assertion. It will hereafter appear
 your Master hath furnished us with a far
 other Morality then ever *Escobar* thought
 of. What do you think of this Position of
 your Master in his book of Government and
 Obedience, ground 6. speaking of himself, *As*
other man (says he) is no otherwise to me, then a
piece of Elm or Wood, which I cut and
shape after my own will, fittingly for my
use. Even though I do him harme, or seek his
ruine; It follows not I wrong him. How
 well doth this agree with that Principle of
 Nature, *That we ought so to do to others, as*
we would have them do to us? In summe,
 where I see a pretender to Demonstrate all
 the Mysteries of our holy Faith, and that
 Faith

Faith shall cease and *Evidence* take place,
 I justly fear though the words are still re-
 tained, this is but to supplant Christ and
 his Doctrin; our notions and significations
 of words must be changed, or else these
 stupendous *Mysteries* can not be levelled to
 our weak capacities. But though these be
 my apprehensions, yet I wish I were mi-
 staken: I wish these new Doctrines may
 receive such Explications, that they may ap-
 pear no less Catholick then those I profess,
 and shall be as happy to receive satisfacti-
 on, as you to give it me; but, withal, I
 must frankly promise you, that I shall
 require your satisfaction both in these
 and many other *Doctrines*. I do acknow-
 ledge with thankfulness, that one may be
 instructed by Master *White*, whose excel-
 lent Wit and Pen, if duly applyed, is ad-
 mirable; but if I mistake not, he hath flown
 beyond the bounds fixed by an unerring
 hand: and therefore desire you to accept
 of this serious Protestation, That I have
 no intire respect for his *Person*, and if
 any harsh word hath escaped my Pen, it is
 the Doctrine not *He* that is concerned in
 the Epithet: the same I speake and intend
 to your self. Though if you consider the
 case

case aright (where not only whatsoever is sacred to Catholicks, but what the Heterodox Party agree with them in, is thus attacked; Where the foundations of Christianity and of all Religion, the *Liberty of God*, and *Contingency of Creatures*, is thus attempted by a *Lucretian Galamawfry Philosophy*, to make way for a new *Demonstrative Religion*) such an exotick design deserves not a more mild censure then what I have fixed upon it: and yet I hope you will nor find your too too frequent *Calumniating Adversaries*, or any thing like it in my whole *booke*. If you think there is any animosity in my *Discourse*, I heartily beg your pardon: we daily say, *Sicut & nos dimissimus*, where these heats are easily allayed; and for our present Controversie of *Purgatory*, let us patiently expect the determination of our undoubted Superior, the Present soveraign Pastor, who (as the *Plenain Council* here tell us) holds the *Primacy over the whole World*: who is the *Successor of St. Peter*, the *Prince of the Apostles*: and the *true Vicar of Christ*, and the *Head of the whole Church*, and the *Father and Teacher of all Christians*: And who finally had full power delivered unto

him by our Lord Jesus Christ in St. Peter
 to Feed, to Rule, and to Govern the Universal
 Church. To whom we will Candidly, Fair-
 ly and Religiously, (and not by any false
 suggestions or surprising friends, as you
 most strangely suspect, pag. 40. and thereby
 at once condemn both that Supream Court
 of *Weakness*, if not of *Corruption*, and your
 adversaries of *Dishonesty*) remit the whole
 Controversie, and humbly submit to his Judg-
 ment, both in this Particular, and in all other
 Disputable Points whatsoever.

F I N I S.

THe Publisher desires my Adversary to
 take notice, That if there be any thing
 in this Discourse which depends on matter
 of Fact, in which he desires to be satisfied,
 he is ready to give him intire satisfaction
 before any Person of Honour, by undoubted
 Witnesses.

(176)

A

THE
BULL

OF

Pope BENEDICT

the Eleventh,

(Otherwise called the Twelfth)

Promulgated in the Year, 1336.

Concerning the State of Departed

S O U L S.

*Faithfully Translated, as it is in the Roman
Bullary, Printed at Rome, Anno Dom. 1638.*

*Benedict, Bishop, the Servant of Gods
Servants, To the perpetual memory of
Posterity.*

Blessed be God in his Gifts, and
Holy in all his works, who through
his mercy forsakes not the Sacred
Roman

Roman, Catholique, and Apostolical Church, which his right hand hath planted as his Vineyard, and which he hath raised up, as chief and Conquerers, to be the head of all Churches; our Lord saying to *Peter*, *Thou art Peter, and upon this Rock I will build my Church*: but by his blessed Apostles, especially *Peter* and *Paul*, the singular Defenders of the same Church, keeps her through his compassionate Benignity and continual Piety: that she being governed by these Rulers, may remain stable in her self, as founded upon the firm Rock, and that all the believers of the Christian Faith may obey her, may yield to her, may intend to her, may live under her authority, may be under her discipline and correction. That in her nothing may be taught rashly, nothing brought in unwarily, nothing in Faith unadvisedly introduced: and that so men may decline from evil,

and do good; that they may walk in the right paths, and make progress to better things, by their holy desires; that they may hopefully expect the neer approaching rewards of the eternal life of just men, and fearfully dread the not far off calamities of Hell, appointed for the wicked. For it is written, *Behold I come quickly, and my reward is with me, to render unto every one according to his works.* But if it shall be otherwise attempted by any one; that she forthwith by her authority (adding also punishments thereunto, as she shall judge it expedient) totally root it out. For which Church (to the end that she subsisting in her self might inform others) our Saviour Christ Jesus prayed to his Father in the time of his Passion, saying, *Simon, behold Satan hath desired to have you, that he may sift you as Wheat: but I have prayed for thee, that thy faith may not fail, and when*

when thou art converted strengthen thy Brethren.

§. 1. There arose indeed a matter of question not long since, in the time of *John* the 22 our Predecessor of happy memory, between some Doctors of Divinity, concerning the Vision of the Souls of just men after their death, in which there was nothing to be purged, when they departed out of this world, or if there were, it was now totally purged; Whether they see the Divine Essence before the assumption of their Bodies, and the generall Judgement, and also concerning other matters: some of them holding the negative, some the affirmative; others according to their own imaginations, endeavouring to shew divers things, and in divers manners, concerning the Vision of the Divine Essence by the Souls aforesaid, as it is known apparently by

their words and writings, and by their rejected Disputations, which we here omit for brevities sake: because they so differed amongst themselves from our determinations. And whereas our aforesaid Predecessor, to whom the determination of the above-mentioned Questions did belong, had prepared himself in his publick Consistory, as well before his Brethren, the Cardinals of the holy Roman Church, (of whose members we our selves then were) as before the Prelates and Doctors in Divinity (many of them being present) strictly charging and commanding them, that each one should deliberately deliver his opinion, concerning the matter of the aforesaid Vision, when he should require it from them: But being prevented by Death (as it pleased God) he could not effect it,

§. 2. We therefore, (after the death of our aforesaid Predecessor, being assumed to sit in the Apostolical Seat; more seriously considering, how great dangers of Souls might be incurr'd, and how many scandals might arise, if the aforesaid contentions were left unresolved: to the end that the diversity of opinions may perish, and the solidity of truth may plainly appear, having first made use of a careful examination of the matters aforesaid, and having diligently deliberated with our Brethren, the Cardinals of the said Roman Church: Do, with the advice of those our Brethren, by the Apostolicall authoritie, Define by this constitution to be valid for ever.

§. 3. That according to the common ordination of God, The Souls of

all the Saints, which departed out of this world before the Passion of our Lord Jesus Christ ; as also the Souls of the holy Apostles, Martyrs, Confessors, Virgins, and of the other faithfull, departed after they had received Christs sacred Baptism ; in whom there was nothing to be purged when they departed, nor also shall be when hereafter they shall depart this life ; *or if there then be, or shall be any thing to be purged in them, when after Death they shall be purged.*

And, That the Souls of Infants, regenerated with the said Christian Baptism, and to be baptized ; when being baptized they shall depart this life, before they have the use of their free will.

PRESENTLY after their departure, *and after the aforesaid Purgation, in such as stood in need thereof,*
 EVEN BEFORE THE RESUMPTION OF THEIR
 BO-

BODIES, AND BEFORE THE GENERAL JUDGEMENT ; (since the Ascension of our Lord and Saviour Jesus into Heaven :) WERE, ARE, AND SHALL BE IN HEAVEN, in the heavenly Kingdome, in the celestial Paradise with Christ, aggregated to the fellowship of the holy Angels ; and (since the Passion and Death of our Lord Jesus Christ,) *they have seen, and do see the Divine Essence by an intuitive vision, and even face to face, without the mediation of any creature interposing it self by way of a visible object ; but the Divine Essence shewing it self immediately unto them, nakedly, clearly, and openly :* And, That they thus seeing the Divine Essence, do enjoy the same.

Moreover, That by such a vision and fruition, the Souls of them who are already departed out of this life, are truly blessed, and have eternal life
and

and rest ; and so shall their Souls be, which shall hereafter depart this life, when they shall see the same Divine Essence, and enjoy it before the general Judgment.

And, That this Vision and Fruition of the Divine Essence, doth evacuate in them, and cause to cease the Acts of Faith and Hope ; as Faith and Hope are properly Theological Virtues.

And, That after such an intuitive and facial Vision and Fruition shall be begun in them ; the same Vision and Fruition , without any interruption, evacuation or cessation, hath remained, continued, and shall be continued, even to the final Judgment, and afterwards, even to all Eternity.

§. 4. Moreover We Define, That according to Gods common ordination, the souls of such as die in actual deadly sin, descend **P R E S E N T -**
L Y

LY into Hell after their death, where they are tormented with infernal punishments; and, That nevertheless, in the Day of Iudgment all men shall appear before the Tribunal of Christ with their bodies, to render an account of their own actions, that every one may bear the proper things of his body, according to what he hath done, whether good or evil,

§. 5. Decreeing, That our Definitions or Determinations aforesaid, and every of them, be held by all faithfull people: And that whosoever shall hereafter presume, wittingly and pertinaciously to hold, affirm, preach, teach, and defend, by Word or by Writing, contrary to these our aforesaid Definitions, or Determinations, and every of them; It be proceeded against him in due manner, as AGAINST AN HERETICK.

§. 6. Let

§. 6. Let it not therefore be lawfull for any man to violate this Page of our Constitution, or by a rash boldness to do against the same. But if any one shall presume to attempt it; let him know, that he shall incur the wrath of the Almighty God, and of the blessed *Peter* and *Paul* his Apostles.

Given at *Avinion*, on the Fourth of the Calends of *February*, in the Second Year of Our Pope-dome.

In like manner it was decreed in the Eighth General Synod, held at Florence, under Eugenius the Fourth; as appears in the Letters of the holy Union between the Latin and Greek Church. In these terms.

Out



Out of the Eighth General Synod held at Florence,
under *Eugenius* the Fourth,

*In the Letters of the holy Union between
the Latin and Greek Churches.*

The Sacred Council aprooving,
We Define,

Artic.3. **I**F truly penitent Souls shall
depart this Life before they
have satisfied for their Commissions
and Omissions, by the worthy Fruits
of Penance: That their Souls are pur-
ged by the punishment of Purgatory,
after their Bodies Death: And that to
relieve them from such their punish-
ments,

ments, the Suffrages of the faithfull yet living do profit them, to wit, Sacrifices of the Mass, Prayers, Alms-deeds, and other offices of piety, which are used to be performed by the faithfull for other faithfull, according to the institute of the Church.

Art. 4. And that the Souls of them, who after Baptism received, have contracted no blemish at all of any Sin; as also those Souls, which after they have contracted the blemish of sin, are purged either in their Bodies, or being **UNCLOATHED OF THEIR BODIES**, (as is above-said,) are **PRESENTLY** received into Heaven, and clearly behold God himself in Trinity and Unity, as he is; yet according to the diversity of Merits, one more perfect then another,

Art. 5. But that the Souls of them who depart this life in actual deadly sin,

fin, or onely in Original fin, do PRE-
SENTLY descend into Hell, to be
there punished, though with unequal
punishments.

We also define, That the holy A-
postolical See, and the Roman Bishop,
holds the Primacy over the whole
World; and that he, (the Roman
Bishop,) is the Successor of St. Peter
the Prince of the Apostles, and the true
Vicar of Christ, and the Head of the
whole Church; and the Father and
Teacher of all Christians; and that
full power was delivered unto him by
our Lord Jesus Christ in St. Peter, to
feed, to rule, and to govern the univer-
sal Church: As it is also contained in
the Acts of General Councils, and in the
sacred Canons.

Given at *Florence*, in the publick Sy-
nodical Session. In the year 1439. And
subscribed by the Emperour of *Constanti-
nople*, and the Greek and Latin Fa-
thers, there and then present: as it ap-
pears in the Books of the Councils.

B

The Ten Heresies condemned by this Bull of Pope Benedict; gathered by Eymericus in his Directory of the Inquisitors, approved by Gregory xiii. cited, Pag. 29.

IN the Extravagant of Pope *Benedict* xlii. (says *Eymericus*) which begins, *Blessed be God.* These following Heresies are condemned, and their contraries are proved to be Catholic verities, and to be held as matters of *Faith*.

The first *Heresie* is, That according to the common ordination of God, the Souls of Just men departed before the Passion of our Lord Jesus Christ, in which nothing was to be purged; presently after the said Passion of our Lord Jesus Christ, before the *resumption of their Bodies, and the general Judgment*, did not see, nor do see, nor shall see cleerly and openly the Divine Essence, nor do enjoy it. Nor after the Ascension of our Lord Jesus Christ, were, are, nor shall be in Heaven, in the Heavenly Kingdome, and celestial Paradise with Christ, aggregated to the fellowship of the holy Angels.

The Second *Heresie* is, That according to the common ordination of God, the Souls of
Just

Just men departed before the Passion of our Lord Jesus Christ, in which something remained to be purged, the purgation being totally compleated, presently after the said Passion of our Lord Jesus Christ, *before the resumption of their bodies, and the general Judgment*; did not see, nor do see, nor shall see, the Divine Essence, clearly and openly, nor do enjoy it; Nor after the Ascension of our Lord Jesus Christ, were, are, nor shall be in Heaven, &c.

The Third Heresie is, That according to the common ordination of God, the Souls of Just men departed, after they had received the sacred Baptism, in which nothing is to be purged, when they depart, *before the resumption of their bodies, and the general Judgment*, do not see, nor shall see, the Divine Essence, clearly and openly, nor do enjoy it, nor are, nor shall be in Heaven, in the Heavenly Kingdom, &c.

The Fourth Heresie is, That according to the common ordination of God, the Souls of Just men, departing after they have received the sacred Baptism, in which there is something to be purged, when they depart, their purgation being also totally compleated, *before the resumption of their bodies, and the general Judgment*, do not see, nor shall see clearly and open-

ly, the Divine Essence, nor do, nor shall enjoy it, nor are, nor shall be in Heaven, &c.

The Fifth *Heretic* is, That according to the common ordination of God, the Souls of Infants regenerated by sacred Baptism, departing before the use of their *Free-will*, before the *resumption of their bodies*, and the *general Judgment*, do neither see, nor shall see, clearly and openly, the Divine Essence, nor do enjoy it, nor shall enjoy it, nor are, nor shall be in Heaven, &c.

The Sixth *Heretic* is, That according to the common ordination of God, the Souls of all the aforesaid Just men departed, before the *resumption of their bodies*, and the *general Judgment*, shall not be blessed with the Divine Vision and Fruition, nor shall have eternal life and rest.

The Seventh *Heretic* is, That the Vision which the blessed Souls have of the Divine Essence, is not an intuitive and facial Vision,

The Eighth *Heretic* is, That according to the common ordination of God, the intuitive and facial Vision and Fruition of the Divine Essence shall be evacuated in the Blessed, nor shall be continued until the final Judgment, nor from thence unto all Eternity.

The Ninth *Heretic* is, That according to the common ordination of God, the Souls departed

parted in mortal Sin, presently after death do not descend into Hell, nor are tormented with infernal punishments.

The Tenth *Heresie* is, That in the day of Judgment, all men shall not appear with their bodies before the Tribunal of Christ, to render an account of their actions, that every one may 2 Cor. 5. 10. receive the things done in his bodie according to that he hath done, whether it be good or bad.

C.

The Discourse of an Eminently Learned Divine of our Nation, to prove the delivery of Souls before the Resurrection. Cited pag. 42.

The Condemnation of Blacklow (or White) by a Pope and General Council.

THe sense of the *Florentin* Council of the admission of some Souls, even those that now are in Purgatory, to Eternal Beatitude, before the day of General judgment.

The Definition of the Council.

In the Name of the most holy Trinity, Father, Son and Holy Ghost: *This Sacred and Universal Florentin Council approving, we define, That the Souls of those who after Baptisme received have contracted no Blemish at all of sin; as also the souls of those which after the blemish of sin contracted, are now purged either in their bodies, or uncloased of their said bodies (as is above said) presently are received into Heaven, and do behold God himself in Trinity and Unity as he is. Thus the Council.*

Though the very Text it self of the *Florentin Council*, seemes abundantly sufficient to evince what we here aime at and intend: yet that the Stubborness of some persons (who are not the most knowing in the Ecclesiastical doctrine) may more powerfully be repressed. It is to be noted, That when any doubt arises concerning the meaning of a *Council*, we are diligently to seek out what occasioned such a Decree, and find what was then chiefly agitated and debated.

The matter here in dispute between the *Latins* and the *Greeks*, was this, *What Souls were admitted or to be admitted to eternal Beatitude*

Beatitude before the day of general Judgment?

Let us hear the *Latins* in this question concerning the fire of *Purgatory*; presently in the beginning of the *Council*.

The *Latins* acknowledge both in this world a fire, and a *Purgatory* by fire; and also in the future world they acknowledg a fire, yet not purging, but eternal. They confess also, That souls are cleansed and freed by that (first named) *Purgatory* Fire, and that he who hath committed many offences, is freed after a long time of purgation; but he who hath committed a few, is sooner delivered.

Let us now heare the Greeks.

The *Greeks* are of opinion, That the *Fire* is in the future onely, and that in this world, The temporary punishment of sinful Souls consists in their being imprisoned in a *dark-some place*, where they remain for a time; but that they are purged, that is, *freed and delivered* from that obscure and afflicting place, by the *Prayers* and *Sacrifices* of the *Priests*, but not by *Fire*.

Hitherto the *Council* of the Souls in *Purgatory*. It proceeds to declare the opinions of both Churches, concerning the souls of

Just men, which have no debt at all to be paid.

The *Latins* say, That the souls of holy and just men are in Heaven; and that (without any *medium*) they see and enjoy the Sacred *Trinity*.

The *Greeks* imagine that the souls of just men have indeed obtain'd *Beatitude*, but not perfectly; and that they shall perfectly enjoy it, when they shall be reunited to their Bodies in the *Resurrection*. And, that in the mean while, they remain in a separated place, where they interiorly rejoyce, entertaining their thoughts with the fore-seen and fore-known perfect *Beatitude* and Adoption which is prepared for them.

You see the Question clearly and plainly propounded: You see wherein the Eastern and Western Churches agree, wherein they disagree: What (after their frequent disputations) was at last concluded? Surely no other thing, then — The sacred Council approving, *We define, That the souls of them, who after Baptism received, have contracted no blemish at all of sin; as also those souls, which after they have contracted the blemish of sin, are purged either in their Bodies, or being unclothed of their said Bodies, are presently received into Heaven,*
and

and clearly beho'd God himself in Trinity and Unity, as he is.

Behold a *Categorical Definition*, directly determining the proposed difficulty. The Question was, How many sorts of souls were admitted to the intuitive Vision of God before the general day of Judgment? The Council answers, Three Sorts:

The first sort, such as after Baptism, contracted no sin.

The second such as although they contracted sin, yet fully satisfied for them before their death by worthy fruits of Penance.

The third, such as contracted sin, and did not fully satisfy in this life, but were purged afterwards in *Purgatory*.

Our Aversary dares not deny an admittance of the First and Second sort of Souls to the fruition of God *presently*, before the day of general Judgment. But he most inconsequently rejects the Third sort now in Question. For what an absurd Exposition of the Council would this be? The souls of Just men having no sin at all, are received *presently* before the day of general Judgment to the clear Vision of God. In like manner the souls which have fully satisfied for their sins before their departure, are admitted presently before the day of Judgment to eternal Beatitude: the souls

cleansed in Purgatory are admitted *presently*, that is, in the day of Judgment? When as this Third Sort of Souls is contained in the same period, under the self same form of words. And (which is to be taken special notice off) the Particle *Mox* *presently*, wherein is the greatest force, is joyned onely to this Third sort of Souls, though it is also necessarily understood in the two former.

Surely none of the *Latins*, none of the *Greeks*, did either question or controvert, Whether the Souls of Just men, or the Souls in Purgatory were admitted to eternal Beatitude *in the Day of general Judgment*: But the sole difficulty was of the time preceding; as manifestly appears by the Declaration of both Churches: and as concerning *Purgatory*, the difference between them was onely this; That the *Latins* admitted the operation of a material Fire; the *Greeks* a darksome place, but not Fire.

Now for that the Adversary is pretended to be a Catholick, and acknowledges that he ought to submit himself, not onely to General Councils, but also to the Judgment of the Chief *Pastor*: Let him attentively read and consider the solemn Decree of *Pope Benedict* the xii. (above related) where he shall find his
 Assertion

Assertion in most plain terms condemned: For by that Constitution he, may easily perceive in what sense this particle *Mox presently*, inserted in the Florentin Council, is to be explicated, where the same matter, almost in the self-same words, is handled; and where it most manifestly signifies immediately, and before the day of general Judgment.

This Decree is extant in *Sanderus* (*de vixibili Monarchia*,) and it is also mentioned in the 7th Tome of the *Councils*, in the life of the said *Benedict*, in these terms.—*He defined, That the Souls of holy men, sufficiently expiated from their sins, were blessed, and enjoyed the clear sight of God before the day of Judgment.* And he is there highly praised, as a vertuous man, and one perseverantly constant till his death in pious actions.

What (think you) may we now judge of him, who calls the *Definition* of such a *Pope*, and of so great a *Council*, a *new Doctrine*, supported by no foundation, and opposite to the *Churches practise*?

D

*The Answer to the Precedent discourse, by
one of Master Whites Scholars, now
a very able Proficient in his
School.*

Sir, I have perused your Papers, which truly, according to the Opinion, That the Holy Ghosts assistance in *Councils* and *Consistories*, is without restriction or limitation, seems to me to evidence a deliverance of Souls out of *Purgatory* before the Day of Judgment: But according to the Opinion, That the assistance of the Holy Ghost in *Councils* and *Consistories*, is no longer then there is a diligent search to find out what *Christ* taught, and his *Apostles* delivered as so taught, there appears onely, that the *Council* of *Florence* and *Pope Benedict*, did think or judge it to be so, which may raise opposition to a *Disobedience*, but not to an *Heresie*: For according to this later Opinion, that opposition, and no other is to be termed *Heretical*, that gain-says apparent *Tradition*. So that unless you shew that the *Council* of *Florence* and

and *Pope Benedict* determined conformably to Tradition, Mr. ^a Blacklowes calling the Doctrine and Practice new, will not savour the least of *Herésie*; For certainly that Doctrine and Practice must be new, that took beginning after *Christ* and the *Apostles*.

^a That is, Master Whiter.

O! but where is this restriction? In *Christ's* own words, *Docebit vos omnia quaecunque dixerō vobis*, Not all truths, but such as I shall reveal to you. This restriction *Vincentius Lirinensis* understood, when he imputed the Erring of the *Arim.* to their preferring their private reasonings before the proper rule and light, Tradition, appointed by *Christ* to steer by: and the concurrence of *Divines* seems general, holding that there is no new *Revelation*, that the *Church* onely declares matters of *Faith*, which supposes them delivered, not newly found out; else she might make matters of *Faith*, and bring all Truths within the compass of *Christianity*; whereas indeed *Christianity* can onely be a belief of those Truths *Christ* taught, whilest he was conversant amongst men.

This puts all to a loss: For how shall it be known when *Councils* and *Consistories* apply themselves aright? Easily, by examining Tradition

Tradition of what you have seen and heard.

This is the common light and plain way promised, to keep even fools from straying from Christs Doctrine.

Neither is Mr. ^b *Blacklow* taxable in point of Disobedience, he having submitted himself both to the *Pope* and *Council*.

F I N I S.

The principal Errours.

P Ag. 70. line 4. *leave very ill consequences behind it,*
read, draw very ill consequences after it. p. 98.
l. 11. *I now draw, hopes, r. I now draw, is hoped.*
p. 150. l. 3. *corporea, r. corporea.*

